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FISK UNIVERSITY SINGERS BEFORE PRINCE HENRY.

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The AMERICAN MISSIONARY presents new form, fresh material and generous illustrations for 1902. This magazine is published by the American Missionary Association, monthly. Subscription rate fifty cents per year.

On January first the magazine returned to a monthly issue. The demands of the mission work and the increasing interest among the constituent churches fully warrant this change. The field represented in the mission work of the Association is increasingly large and important. This creates the necessity for larger support. The plans for the magazine for 1902 include articles written from the field, many of them illustrated. There will also be the discussion of important problems before the churches relating to the development of larger missionary interest.

THE FIFTY-SIXTH ANNUAL MEETING

OF THE

American Missionary Association

WILL BE HELD IN

NEW LONDON, CONN., OCTOBER 21-23, 1902.

REV. JAMES W. BIXLER, New London, Conn.,
Chairman General Committee.

CHAUNCEY HOLT, PRINTER, 27 Rose St., N. Y.

THE

AMERICAN MISSIONARY.

VOL. LVI. MAY, 1902. NO. 5.

EDITORIAL.

Confirmation. An editorial paragraph in THE AMERICAN MISSIONARY for April called especial attention to a movement inaugurated in New York for the development of the educational work in the South. The hope was expressed that this movement, enlisting the sympathy and support of many wealthy men and women might prove of great value to this special section of the country. That this could be accomplished only by hearty co-operation with organizations like the American Missionary Association that had long studied the Southern educational problem and were doing much toward this Christian solution was self-evident. The *Congregationalist*, in a recent issue, emphasizes the same fact. We take great pleasure in quoting the following from the columns of this able paper:

"The organization which is to conserve unity of effort for popular education in the South, which is said to have one million dollars back of it, and which is to serve as a clearing-house of information and a reservoir of opinion, is to take the name of the General Education Board. The chairman of its board of trustees is to be Mr. William H. Baldwin, Jr., president of the Long Island Railroad, and chairman of the Committee of Fifteen, New York City. . . . The fourth article of this organization's statement of policy is this: To aid in the maintenance and improvement of educational institutions already established. It will be well to watch carefully how this plank of the platform is interpreted in the Board's dealings with the institutions of the American Missionary Association in the South. For, of course, in carrying out its broadly conceived platform, the Board is bound to take into consideration the pioneer work of the A. M. A. in the South and the honorable place it has filled and is filling to-day."

AN IMPORTANT CONFERENCE, WITH CONCLUSIONS.

The question of territory adjustment has been having careful consideration by the Executive Boards of the American Missionary Association and the Congregational Home Missionary Society in recent months, and these Boards, together with the Executive Board of the Congregational Church-Building Society, have had at the same time under consideration the question whether to combine the financial affairs of the three societies under the care and direction of a single treasurer would tend to economy and increased efficiency in administration.

As a result of these considerations, the following conclusions, submitted by special committees, have been approved and adopted by the Executive Boards of the respective societies, at their regular sessions this month.

DIVISION OF TERRITORY.

The question of a division of territory in the several states in which the Congregational Home Missionary Society and the American Missionary Association do their work was freely discussed, and the views of the committee were finally very clearly set forth in the following paper, presented and adopted as the unanimous action of this committee:

"The time has not arrived when it is feasible to make readjustment, geographically, of the fields of labor. But, recognizing the national nature and scope of both societies, and also the fact that the special work of the American Missionary Association is in the South, and the special work of the Congregational Home Missionary Society is in the West, the committee would recommend that, while the work remains for the time unchanged, whenever it seems best, in the interests of the general work, to transfer a church or churches from one society to the other, such transfer shall be made after mutual conference and vote of the Executive Committees.

"If friction should arise in a field occupied by both societies, a committee of conference from the Executive Committees shall meet and adjust the difficulties.

"These efforts shall have as their end the comity of the societies in their work and the fellowship and union in conference of Congregational churches which occupy the same territory."

TREASURERS.

The committee, consisting of representatives of the Congregational Home Missionary Society, of the American Missionary Association, and of the Congregational Church-Building Society, to whom was referred the question of having but one treasurer for the three societies, have given the subject careful consideration, and beg leave to report as follows:

"If the chief duty of the treasurer of each society were simply to receive and disburse its funds, a single treasurer, with several clerks, might properly serve the societies, but the duties pertaining to the office are of a much broader and more complicated character.

"INVESTED FUNDS.—Each society has large invested funds which require constant care and frequent re-investment. The American Missionary Association has over $1,500,000 of endowment funds, including the Daniel Hand Fund, the income of which only can be used according to the terms of the deed of trust. This is a larger invested capital than is possessed by most banks outside of our large cities, and requires constant care and attention on the part of the treasurer.

"LEGACIES.—The Congregational Home Missionary Society had on its books January 1st, 1902, two hundred and eighty-one legacies in process of settlement, and the American Missionary Association about the same number. The Congregational Church-Building Society has also a large number of legacies in process of settlement. Almost every legacy requires for its collection extensive correspondence, and often personal visits by the treasurer to distant parts of the country.

"REAL ESTATE AND MORTGAGES.—The Church Building Society owns 2,615 mortgages on 2,317 churches and 298 parsonages, situated in every state and territory in the Union. A large part of the time of its treasurer is given to correspondence with these churches, to see that the property is kept insured, and that the annual collections and payments are made to the society in accordance with the terms of the mortgages. There is also a large amount of correspondence conducted by the treasurer in connection with making the loans and placing these mortgages.

"The American Missionary Association, in connection with its educational and church work, owns about $1,000,000 of real estate, located in 150 cities and towns, situated in sixteen states. This property must be kept constantly in repair; besides, one or more new buildings are nearly always in process of construction.

"In the operation of each of these societies it is necessary that the treasurer shall be informed personally in regard to all its financial concerns, that he may advise with the secretaries, trustees and executive committees in all matters which may arise. To do this he must come in personal contact with his work in a way that a single treasurer, working through many assistants, could not do.

"The compensation of each of these treasurers is very moderate, considering the great responsibility that is placed upon them. To do the work equally well, a single treasurer would require three skillful assistants, each of whom would need to receive a salary nearly equal

to that of the present treasurer. We are therefore of the unanimous opinion that a change from the present method would not conduce to either economy or efficiency in the administration of these societies."

Heroines of Early Days.

Miss Susan B. Hayes, of Limerick, Me., died at her home on the 9th of December last. Miss Hayes was one of the consecrated band of early missionaries in the field of the American Missionary Association. She entered this service in 1868, when it meant hardship and opposition. She was faithful and devoted, her work being at Smithfield, N. C. The service of the American Missionary Association in these latter years is more dependent than we sometimes realize on the sacrifice and heroism of these earlier missionaries.

MRS. C. T. GARLAND, who entered the work of the American Missionary Association as Miss Elizabeth M. Evans, adds another name to this list of consecrated women who went into the South in the early years of this service and gave themselves in unstinted devotion to the work. Mrs. Garland was one of the first white women who had the courage to teach in a colored school in Texas. She entered the work in 1867 with the protection of the military forces and under the auspices of the Freedmen's Aid Society. After the American Missionary Association took charge of this work Mrs. Garland continued her faithful and courageous services. She labored day and night for the colored people, teaching both the children and the older members of the race who were eager to learn. After some years of arduous labor she returned to the North, completed her education, and went back to Austin, Tex., to resume the duties of a teacher. Tillotson Institute, now Tillotson College, had grown into larger proportions. For six years, from 1876 to 1882, Mrs. Garland taught in this institution. She was the first teacher appointed to its Faculty. In speaking of her work, a Southern paper uses the following appreciative language: "Her life's work in this city would fill a large volume with the gems of Christian womanhood, the lasting memories of our people. Mrs. Stanford has given her millions, Miss Gould her thousands; . . . . but none have surpassed this departed Christian worker, Mrs. Elizabeth Evans Garland—she has given her life, her all, for the uplifting of the poor."

Such women as Miss Hayes and Mrs. Garland, and the noble band of women of whom they were a part, were the heroines in this country. The Association of to day ought never to forget them. The glory of the American Missionary Association gathers about the names of these men and women who went into this field in the early days.

GOOD NEWS FROM LARES, PORTO RICO.

PROF. CHARLES B. SCOTT.

You will be interested to learn of our meeting to-night looking toward the organization of a church. At the close of an excellent sermon of invitation to an audience of nearly 150, Mr. Hernandez asked all who were thinking of uniting with the church to remain. We had the names of twelve or fifteen who had decided to join, but to our surprise nearly fifty remained, and thirty-one gave Mr. Hernandez their names. He has about forty names in all, more than half students in the school or members of their families. So we are ready to sing "Praise God, from whom all blessings flow."

Mr. Hernandez will form a training class Sunday afternoon for these. When the church is organized we intend to receive all for some months on probation. We were rejoiced to see among the thirty-one every native member of our household—our cook, our janitor, Francesca, the young lady who has been with us over a year. Among the number are all classes, including two merchants from the best families here and several of the middle class.

You may be interested, also, to know that the bill for Sunday closing—after noon, Sunday—which was introduced by our representative at my suggestion, has become a law for the island, and in Lares, at least, much to our surprise, and contrary to the expectation of Mr. Mendez, who introduced it, is widely approved.

Our attendance this month at the religious meetings has shown a most encouraging increase. Sunday evening an average of 134, 62 more than in January; Thursday evening 84, 26 more than in January; Sunday-school 85, 24 more than in January. And there has been no special program, as in December, to attract a crowd. Mr. Hernandez is doing good work.

Our school now has 111 enrolled in the day school, beside two teachers Saturday morning; four in the evening class in English and about twenty-five in the evening classes in Spanish and arithmetic for young men under Mr. Hernandez' charge—a total of about 140.

Everything in the school is moving most pleasantly, and, we hope, advancing. Miss von Bergen has shown herself most helpful in getting hold of the boys. Yesterday she and Francesca spent the day in the country with eighteen boys and young men. Friday afternoon after school Miss Blowers and myself walked two or three miles with some thirty-five of our pupils. Every Tuesday evening we have a dozen or more boys here for a social time, Miss von Bergen in particular devoting herself to them.

More and more as the year passes and the work prospers, we

recognize the kindness which has sent us so much and such good help. May God help us ever to use in the best way the means placed at our disposal.

DORCHESTER ACADEMY.

PROFESSOR FRED. W. FOSTER, McINTOSH, GA.

Probably no school under the care of the American Missionary Association had a more unique beginning than the one bearing the above title. It had its birthday in January, 1871, in a little frame building surrounded by forests and swamps. One teacher had the care of the infant school, and for two years she labored here with no one to whom

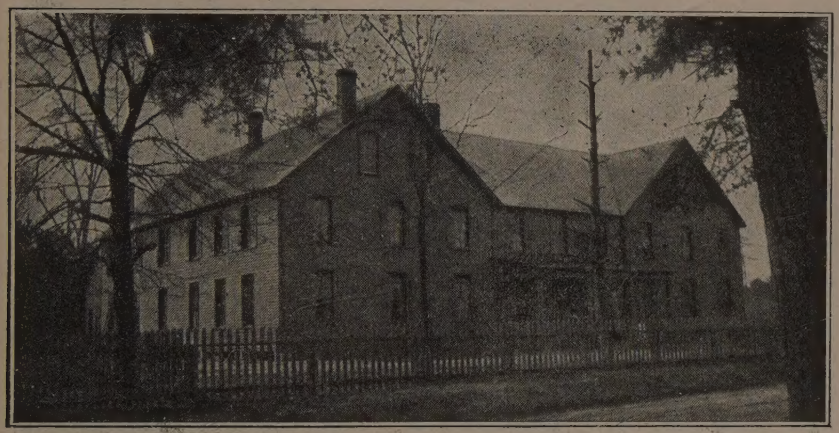
TEACHERS' AND GIRLS' HOME AND DINING HALL.

she could go for counsel, or of whom she could ask help, boarding in a colored family on fare unknown to the Northern palate, which she supplemented by food sent from her home in Massachusetts. Her schoolroom served as reception room, parlor, washroom, laundry and chapel. Ignorance, rudeness and superstition, all of a very dense and crude sort, formed the environment. There was no refined or educated person with whom to enjoy a moment's chat or spend a social evening. This was mission work pure and simple. Two years of it sent the pioneer to her home, broken in health and looked upon somewhat askance in consequence of her associations. But it made Dorchester Academy possible.

That this school has given an enormous uplift to a very large pop-

ulation goes without saying, and that there is ample room for it to work, and imperative need of its good influences, is beyond question. It is perfectly evident to any one who goes through this region with his eyes open. Everywhere about are the little log cabins, lighted by an open door or shutter, without glass, open and leaky, and almost wholly barren of furniture worthy the name, and of the comforts needed to constitute a *home*. As is the home, so the people. But slowly and surely these conditions are giving way to better things. Here and there is a boarded house with glass windows, neat curtains, a door that shuts out the wind, and somewhat of the comforts of life within. A few are pleasantly and tastefully furnished and arranged.

Somewhere I have read that the human family is divided into three



NEW HOME.

classes; the races who have developed a civilization for themselves, those that adopt the civilization of other races, and those races that remain hopelessly barbarous. These people are eminently of the second class. They originate nothing, and here they do not change rapidly. Old ways and customs stick. But they *are* changing, or many of them are, and the change will not be made in the right direction without careful guidance. It is easier to change down than up. The great need of these people is leadership of the proper kind; intelligent and educated Christian men and women who can teach them not only what is in the books, but also the Bible intelligently and *truthfully*—good morals, how to build a house and furnish it themselves, to cook decently, to sew and mend, to make *real* homes, and especially how to properly utilize their time; such leaders as is one of our graduates who preaches at two stations, teaches at a third place, is getting up two

church buildings, and has largely provided his own schoolroom with the necessary means of work. Every community needs its own especial Moses, and we who possess the best civilization must see to it that the Moses is prepared, else he will not be ready to send. Of blind guides there is no lack. And this is the problem which it is our chief aim to solve.

A few words as to the prevailing poverty may not be out of place. The homes of the people have already been mentioned. They are an index of the material prosperity of the inmates, or rather of the lack

INDUSTRIAL SHOP.

of it, but one must see to fully comprehend. Removed as our people are from any profitable source of employment, living largely from their little farms which they till in so thriftless and slipshod a fashion, with uncertain seasons, poor markets and low prices, small wonder that they are poor. Add to this the fact that many live on the "credit system," eating their crop before it is gathered, often selling their rice at a low price in the fall to get means to buy something else, and buying it back at higher prices in the spring, and that they have no true idea that time is worth anything, and it is easy to see why they stay poor.

Few of the parents can read and write. And all this poverty and ignorance, combined with the superstition which they naturally beget, and the evil tendencies and characteristics which are the legacy of slavery, has produced a race needing and deserving all that Christian philanthropy can render. But their parents most earnestly desire better things for their children than fell to them, and they are willing to make great sacrifices to attain that end. When the work of the farm is almost wholly by hand and often entirely so, it is a sacrifice indeed to spare the children for school, and to feed and clothe them when they are so much needed at home to "tote" rails, build fences, use the hoe or drop the seed. Even the very young are not *too* young to be useful. If too small to "scare off the birds," they can tend the still smaller mite in the house and liberate an older person for field service. And the children supplement the efforts of the parents, walking three, four, and even five or six miles, and the same at night, to get to school. And it is not pleasant to think how many have nothing to eat between breakfast and supper. Clothing and tuition are a heavy tax, although Northern friends help liberally with the former, and the latter is reduced to a merely nominal rate, and is taken largely in whatever the farm or the woods or the swamps or sky can produce that is usable in the boarding department. And yet to keep the children in school is generally a difficult matter and often impossible. These are the people to whom Dorchester Academy is to bring intelligent manhood and womanhood.

The crude boy and girl comes from the turpentine swamp, the rice field, the cabin, the sawmill, and we try to make of them the all-around Christian teacher, educated in intellect, soul, heart and hand. Every day is designed to be a daily lesson in all these ways.

As was true of its beginning, so is it also true of the situation of our school. It is unique. In numbers the Negroes are the dominant race in this region. There is a large population of them on every side. In large areas there is no white element with which they come into frequent contact or from whom they can copy, and it is not always an element from which it is desirable to copy. To be left to themselves means that they will make no advancement, intellectually, morally, socially or industrially. It is doubtful if their methods of work are as good as those followed in the days of slavery. Many of the younger generation, not having the propelling force of that system on the one hand, nor its restraints on the other, develop into lives of idleness, thriftlessness or viciousness. The pendulum, with them, has swung, or is swinging the other way. The work of Dorchester Academy is planned and, as far as means permit, is carried on so as to help bring

these people into better, more intelligent, and in many cases less vicious ways of living.

Our educational work begins with the little people in the kindergarten class, and is not completed until the young man and woman graduate with the diploma of the institution from the Normal Department. It is a long, toilsome journey, requiring much time and hard study on the part of the pupils, earnest and patient effort by the teachers, and usually great sacrifice by the parents. Most will drop out by the way, very few of all the number having the time or means or patience to persevere to the end of the course. It is usually a case of the survival of the fittest, and the "finished product" of the school is just the element needed to give their people the lift they require. The

DINING ROOM.

great lack is that there are not enough of them "to go around." Nor are those who drop out from the ranks a lost factor, nor is the time and labor expended on them by any means wasted. They are made better by what they receive, and in general will be more useful citizens, because Dorchester Academy has led them a little way. For several years the schools of this entire county, with one or two possible exceptions, have been taught by those who at some time have received training and instruction here. To this must be added the fact that surrounding counties receive much of their teaching force from the same source; and it is admitted openly and tacitly that they are the best. A few of our students are already engaged in ministerial work. An A. M. A. superintendent, recently speaking of one of these, rated him as his best man, and he is trying to get more of them for

similar work. Some of our female graduates are engaged in work that was not possible before their coming to us. They have learned what to teach and how to teach it. The text-book is supplemented by the Bible, by temperance instruction, by Sunday-school work, and by the scissors and needle, and these last cannot be too strongly emphasized. A graduate is doing an important work in an adjoining county, which cannot fail to result in immense good, and this would have been impossible except for her industrial training.

Purely academic instruction is but one element of the work at Dorchester Academy. Every one who *knows*, realizes that *training* is an equally important part of education, and Dorchester students are

CHRISTIAN ENDEAVOR HALL.

trained from alpha to omega. Religious and moral training are no small part of it. Bible instruction is a regular part of the work, and our Y. M. C. A. and Y. P. S. C. E., and our missionary society and weekly school prayer-meetings and instruction in temperance, all help to plant the moral and spiritual work side by side with the intellectual. This is even mentioned by students as a reason for coming, or by parents for sending their children here. To this must be added training in manual work. Partly this is given by competent teachers to the boys in the industrial shop and the girls in the sewing-room, and, in large part, through the great variety of manual work necessary to keep in repair and run the institution inside and out. The principal no longer has to set the glass and patch the roof and put up fallen stovepipes, and the matron has efficient help that is home-made. Our cook is our own product. It would delight a good New England

housekeeper to look into the rooms of our students, both girls and boys. No one who has not been right here can appreciate the value of this part of the training, nor how much it means in homes that are and that are to be. To those students boarding in the institution, the home-life with which they come in contact, and the restraints and influences brought to bear upon them through it, have a value beyond calculation.

The day at Dorchester is a busy one for all. Breakfast over, rooms must be put in order for inspection. Then a bell rings for manual work to begin. At half past eight labor stops to give time to prepare for school. At nine school is assembled in the church for devotional

BOYS' DORMITORY.

exercises. Then the long lines fall back to the different schoolrooms, and the real work of the day begins. It is good, diligent work and brings forth good results, as is shown by the daily recitations and the monthly tests given in all but the lower grades. Three o'clock, plus twenty minutes, and saws, axes, hammers, etc., are the order outside, and what may be doing within only the initiated may know. Three-quarters of an hour is allowed for recreation after work is done, supper at five thirty, a social hour till seven, study in the study halls till half-past eight, lights out at nine thirty, and Dorchester Academy is supposed to go to sleep. As will be seen, not much time is given to play, and often students choose to devote portions of the playtime to study or manual work. Writing letters and bits of personal work, special meetings and other items reduce it still more. But the effect

of all this methodicalness in counteracting and correcting old habits, dilatoriness, and in begetting those of promptness and order, is almost surprising. The colored folk are past-masters in *un*punctuality and dilatory ways, and to be compelled to step to time during a considerable period of school-life, is a wonderful stimulant that doubtless, in most cases, will have a lasting effect.

Whatever the school has done for good it has accomplished under great limitations, the chief one being want of sufficient room, unless, indeed, need of a more comprehensive industrial plant overtops that one. To this day one grade sits in the church for a schoolroom, the pupils holding lapboards on their knees when writing is to be done. A large dormitory, with a suitable sitting-room for the boys, a laundry

THE McINTOSH CONGREGATIONAL CHURCH.

building, additional means for enlarging our industrial work, repairs and furniture, all figure in—not our *wants*, but our needs. As far as we can, we are meeting these needs ourselves, with the help of our friends. We have thus filled many a gap in the past, and expect to do the same in the future. Some of our buildings have come in this way, and we are about to commence another addition without additional expense to the Association, which has already done so much for us. But, with all our best and most earnest efforts, aided by the help of friends, we cannot keep up with our needs. They are always a long distance in advance. Our friends are loyal to us and remember us year after year, but, unfortunately, they are not of the class who out

"of their abundance" can send us large gifts. But we are sincerely grateful to them for all they have done. We would sadly miss their aid if it were lost. The largest single gift ever sent directly to Dorchester Academy was a hundred dollars, and that has never been reached a second time.

Oh, yes! we have our needs and they promise to continue. While much good work can be done under present conditions, much more could be accomplished, and it could be done much better, if adequate means could be had—means commensurate with the necessities of the school. We are not moved with envy when we read of the large gifts of the wealthy falling to schools already richly endowed, but we acknowledge a feeling of wishfulness that some who are blessed with a wealth of goods and benevolence could realize how very much a few thousand dollars would help a much-limited school in its efforts to help a people struggling up into the light. We do not desire aid for the purpose of erecting costly buildings, or buying fine furniture, or getting costly apparatus. There are few places where a moderate amount can be made to accomplish more than here.

The school has its trials, as who has not? Some years ago our church went up in smoke. Last May fire swept off our teachers' home, girls' hall, dining-room and kitchen and laundry, with other smaller buildings. The American Missionary Association has responded promptly in replacing our lost buildings, and many good friends have assisted cheerfully in furnishing those things needful to make them comfortable and pleasant within. And as a kind Father has put it into the hearts of His people to support our work now and in the past, we are more than willing to believe that He will not leave us alone in the days to come.

Financial Note. It is a pleasure to report eighteen thousand dollars increase in donations for the first six months of our fiscal year over the corresponding period of last year. But our payments for this period show a larger proportionate increase, and our receipts from legacies applied to current expenditures are about twenty-four hundred dollars less. The situation has its aspects of encouragement. We are especially grateful for the larger measure of donations from supporting churches and individuals, and we look forward with hope to the maintenance of this advance during the last half of the year.

GIRLS' INDUSTRIAL SCHOOL, MOORHEAD, MISS.

BY A TEACHER.

Beautiful for situation in the picturesque Yazoo Delta of Mississippi is this school of the American Missionary Association. It is one of the newer schools. The Yazoo-Mississippi Delta is between the Yazoo and Mississippi rivers—a region of fine timber, richly productive in cotton, a section of over 6,000 square miles with 4,000,000 acres of fertile soil. The region is densely populated and is as dense with ignorance. The Moorhead school is the only missionary institution in that section.

INDUSTRIAL SCHOOL FOR GIRLS, MOORHEAD, MISS.

In the spring of 1892 Mr. Chester H. Pond, who established the town of Moorhead, thirty-five miles east of Greenville, deeded ten acres of land to the American Missionary Association for a school for the colored people. It came at a time when the Association had to be cautious about increasing its expenses; but the call to that section was urgent, and an appropriation of $3,000 was voted. This was expended toward a building which, when completed. was said to be "imposing, and in size and accommodations a miracle for the money." There was no money in the A. M. A. treasury for the current expenses of the school the first year. It was opened, nevertheless, in

"AUNT ROSE."

October, 1892, by Miss S. L. Emerson, who had been for years the preceptress and matron at Tougaloo University, Mississippi. With one assistant teacher she undertook the work that year at her own charges with such funds as she could solicit, the school being under the direct supervision of the American Missionary Association.

The first year was hard and trying. When the school opened the house was not finished; there were but few windows in, and several floors had yet to be laid. The $3,000 was not sufficient for inside finishing and provided not a school desk or an article of dormitory furnishing. The country in that immediate vicinity was a wilderness of forest and jungle. Trees felled to make a clearing for the house and yard kept the school supplied with wood for two years. The cane was growing twelve and fifteen feet high upon the school campus, the only bare place being a small footpath which had been made to reach the town one-fourth of a mile distant. Ditches had to be dug to carry off the water from the low ground. No stock could be kept until the field was cleared and cultivated. The cane, the roots of which ran underground like network, had to be dug and pulled out. The oversight of all this work devolved upon the Principal, a woman of rare executive ability, who many times sat up far into the night planning how to do it and make ends meet. The assistant, Miss E. Parsons, a valuable and efficient helper, gave a part of her salary toward the necessary expenses, and worked early

THE LAUNDRY.

and late, sparing no pains to make the school a success.

FAMILY CARES.

It would be difficult for one visiting the school now to realize the hardships of the first years in the wilderness. To-day the beautiful building, the well-trimmed trees, the fine, grassy lawn, enclosed with its white picket fence, the flower-beds and climbing vines, the rustic bridge over the bayou, the barn and chicken-houses, and the new two-story laundry building, with drying-room, give no sign other than the blossoming of the rose.

The object of this school is to give a Christian home-life, with early character training and industrial teaching, to children. Girls and boys from the town are received into the day school. The boarding department is open to girls only, between the ages of about seven and fifteen. The academic work is preparatory to the more advanced education which pupils can obtain later at Tougaloo or elsewhere.

A NEIGHBOR'S CABIN.

Ten years' experience in this work at Moorhead has shown the wisdom of its planting. During the second year, when the full financial responsibility was assumed by the Association,

the visiting Secretary of the A. M. A. said of it: "It is in a locality where a school of this kind is nothing short of a Gospel of salvation. It is in the densest darkness, which darkness as yet comprehendeth it not, but I am confident it has a future." The prophecy is fulfilled. The school has already grown beyond the bounds of its accommodations, sixty boarders being crowded into rooms designed for forty

GRADUATING CLASS OF 1902.

and the school attendance overflowing from the schoolrooms for recitations in the dining-room between meal times. It is a power in the town and county and is known throughout the Delta.

The Pupils. They are of different classes. The picture of the group is typical of the homes from which many come, where they live not only in dirt and disorder but also in immorality. Other pupils are from homes of more thrifty, industrious parents, who have had no advantages themselves but can make a

comfortable living, and are anxious that their children should have advantages that they have lacked and which they cannot obtain for them in their own communities. Some are the children of parents who have been educated at Tougaloo and Fisk and have thus begun their lives in homes of more education and refinement, although often in great poverty. Having no suitable school advantages near, the parents sacrifice much to put their children under such training as that of the Moorhead home-school. The picture of the graduating class of 1902 shows what can be done.

THE LISTENERS.

The Plan of Work.

The course of study, beginning with the kindergarten, extends through the grammar grade, with no pressure for completing grades at the sacrifice of thoroughness. Vocal and instrumental music and calisthenics are included in the course. The boys of the day school share in the industries so far as is practicable, many of them being anxious to take the course in sewing. Each girl in the boarding department gives an hour a day to household work, and all are taught systematically, under careful supervision, sweeping, dusting, setting and clearing of tables, dish-washing, bed-making, laundry work and sewing. Many of the students, from the work done in their classes, are now able to cut and make their own clothes and to mend properly. Class instruction in cooking has also been provided for the older girls. It is planned

A HAPPY GROUP.

this year to assign small plots of ground to the pupils in the boarding department for their exclusive care in the cultivation of flowers and vegetables.

The Religious Work. The children come into the pure atmosphere of a happy, Christian home. The law of kindness and obedience is the natural law in this, to them, charmed spot. Orderly habits, pure language, the daily devotions, grace at each meal, the study of the Bible, the weekly prayer-meeting, the large, enthusiastic Sunday-school, the gospel service of song have an indescribable power to lead many into the Christian life and a purpose of usefulness to others.

The Needs. Contributions toward annual expenses; a better equipment in maps, globes, reference-books and library; several sets of garden tools; $50 scholarships, and student aid in sums of $10, $20 and $30, to complete the support of those who can pay their way in part. A great urgent need, also, is for another building. Schoolrooms, kitchen, dining-room and dormitories, now under one roof, are overcrowded, and from fifty to seventy-five applicants are refused each year. Enlarged accommodations for the Moorhead Industrial School would give to these and to hundreds of others the privilege of learning early in life to love and to make a pure home.

CHINESE MISSIONS IN AMERICA.

REV. JAMES W. BIXLER.

There is need of laying fresh emphasis upon these fundamental principles of fidelity and obedience to the gospel, especially to its promises and commands, on which the vigor and moral worth of all missionary effort depend. If we can help the churches to see the supreme importance of giving heed to the gospel's plain teaching with reference to missionary effort, we may believe that they will derive more benefit from it than they would from any number of special appeals. Christ's command to His disciples to go into all the world and preach the gospel to every creature, and his further designation of them as witnesses for Him to the uttermost parts of the earth, are enough in the way of reason and incentive for engaging in redemptive work for humanity. If we are His disciples we are doing that kind of work. If we are not doing that kind of work we are not His disciples. From the beginning it has been recognized that the missionary labors of the Church are an essential part of its activity. They are not incidental, but fundamental, to the Church's life. The individual church whose thoughts and efforts do not reach beyond the borders of his

own parish is a dead church, and has itself become a fit subject for missionary care and nurture. For the little church on the frontier with only a handful of members as truly as for the wealthy and strong city church, evangelizing labors of some sort are necessary to the preservation of its own existence, and much more for the preservation of a vigorous and worthy spiritual life within its membership. An artist was once asked to paint a picture of a dead church. In due time the picture was completed, but what was the owner's surprise upon opening it to find before him a stately house of worship, with fashionably dressed people thronging its doors and elegant carriages stopping in front of it. He exclaimed that he had asked for a picture of a dead church, but the painting sent him represented an apparently flourishing and active one. But a little closer scrutiny of the painting showed a missionary offering box in the vestibule of the church, over the opening of which an industrious spider had skillfully woven its web. In spite of its healthy condition, the church was dead because it was neglectful of the great missionary enterprise in which the real business of every church consists.

Christianity can be true to its heritage, and stand squarely upon the foundation prepared for it, only by allowing the missionary purpose to control its life. Long before the gospel began its career, Judaism had imbued the minds of its followers with the necessity of keeping the redemption of the whole world well in the front of their religious beliefs.

> "God be merciful unto us, and bless us,
> And cause His face to shine upon us"

prayed the psalmist. But why?

> "That Thy way may be known upon earth,
> Thy saving health among all nations."

Israel would show its fitness to receive the divine blessing only when it was ready to share the blessing with other nations after it had been received. Abraham was to have the blessing of the covenant for a like purpose. In him all the nations of the earth were to be blessed, and the great patriarch could never have realized the purpose for which he was called providentially to leave home and kindred for an unknown land if he had not looked upon himself as a channel through which divine grace was to flow to all mankind. Christianity only broadened and deepened the missionary purpose, as it did all the rest of the truth which it inherited from Judaism, so that we must get out of touch with that whole stream of divine revelation which has been flowing down through the ages in an ever-enlarging volume

before we can free ourselves from obligation in the matter of the world's redemption. It is not optional with us to take part in the great work; it is simply a question whether we shall do so or show that we have no part in the gospel and its glorious hopes. Christ's followers should look, and they should be taught to look, for no other incentives to effort for the world's evangelization than those which spring directly out of their faith itself. They are truly and worthily His disciples only when they are in some sense missionaries—passers on to others, that is, of the light and hope and joy with which they are blessed in their faith.

But if special reasons for the evangelization of the Chinese in America are desired they are not difficult to find. China herself furnishes the first great reason why her sons sojourning within our borders should receive the gospel from us. The great "middle kingdom" of the Oriental world is still in a distracted condition and bleeding at every pore. The past year has witnessed little progress toward any real settlement of her difficulties and healing of her wounds. She still stands bewildered before the foreign civilization which her own preservation as an empire, no less than alien armies and the clamor of Western commerce, makes it necessary for her to accept in some measure. Her statesmen are beginning to see that the methods of the past will not do for the demands which the future is sure to make upon the empire and its outworn civilization. The emperor, wiser than his viceroys and the dowager empress, would let in at once the light of western learning and skill, and it is only a question of time as to when his sagacious policy will be in favor at the imperial court. Meantime the civilization for which we stand is knocking loudly and impatiently for admission at the doors of the celestial empire, and how unspeakably sad and terrible the issue will be if some true understanding of the gospel, which has made our civilization a masterful and vigorous and progressive thing, does not become a part of the new life upon which the middle kingdom will soon enter! Are the baser elements in our civilizatiou alone to represent us in the coming new China? Are arms and war, or the arts of a selfish commerce, to be the sole teachers to that vast empire of what is believed and thought in our free republic? Are travelers who hasten from country to country to sip the sweets of each, to give a true idea of our national life? Let us remember that questions like these concern a future whose limits reach almost beyond our thought and are practically coterminous with time itself. China's four hundred millions are here to stay unless they become extinct through some act of their own. No foes except the foes of its own household will stamp out the race. Very pertinently has it been

said that "you cannot massacre four hundred millions, and you cannot absorb four hundred millions, and you cannot dissipate by scattering four hundred millions." The Chinese are a hardy and versatile race. Adepts though they may be in "ways that are dark and tricks that are vain," their good traits are still more remarkable than their evil traits of character. They are frugal, industrious, patient and persevering, and they adapt themselves readily to their surroundings. The great territorial extent of their empire has taught them how to endure the cold of winter and the heat of summer. The late President Seelye, of Amherst College, was impressed by no other people during his travels around the globe thirty years ago as he was by the Chinese. Their stability of character won his profound admiration, and he felt that the future of the Orient was in their hands. What kind of Christians they make after their conversion, let the terrible persecutions of the last two years tell. Rice Christians, indeed! when the uniform testimony of competent observers is that they endured the test of persecution quite as well as martyrs anywhere have endured it. In the midst of the avalanche of disaster which swept down upon them they stood firm and died like heroes when the call came to suffer for their faith

The Chinese may be hard to move, but once they are started in the right direction, they continue to move on in it with a tenacity of purpose which converts of every color and race may well imitate. It is also to be said that they are not now the immobile people they were a few years ago. China has forever broken with her past; so much is sure, whatever else may be uncertain in the future of that dreamy Eastern country. Old things are passing away there as elsewhere, and among other things which are going are many of the beliefs which have bound the minds of the people for centuries in the fetters of superstition. "Buddhism and Taoism," says Viceroy Chang Chih Tung in his pathetic little book, entitled "China's Only Hope," "are decaying and cannot long exist, while the western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged, because its devils have become irresponsive and inefficacious." Clearly, the battle is not between the effete philosophy and ethics of a stagnant past, and the gospel—not even though the Chinese minister at Washington may attempt to show how favorably Confucianism will compare with Christianity; but between the gospel and a rationalistic and materialistic philosophy. That Chinaman was wiser in his diagnosis of the situation who said he did not see how China could have western railways because railways demand the presence of honest men, and honest men are not to be had in China. The profoundest need of that vast and populous empire is a religion

which will teach new ideas of manhood, the home, integrity in public and private life, kindness and love; and what religion will do these things for them except that religion of redemption which we have the privilege of offering them in the gospel? Let us never for a moment forget that the work of reconstruction which is now going on there will be an incomplete thing, and sooner or later will have to be done over again, unless it is sound at the core through the presence of a religion which will be a divine power to lift the people out of themselves and their sins into a life of moral holiness in faith and love.

All this has a close and very important connection with the work of Chinese evangelization in America. The work here aids directly in the evangelization of China because every Chinese convert from the 120,000 or more Chinamen in our country becomes a missionary to his own land and people. The Chinaman is among us but he is not of us, nor does he desire to be of us and become a part of our body politic. The exceptions to the rule are so few that they may be passed by without consideration. The vast majority of them are here to make a fortune, and after their fortunes are made they will hurry home to die. They do not change their mode of dress or habits of life while sojourning with us any more than they change their citizenship, and most of them remain as isolated from our people as if we had no communication whatever with them. We cannot appeal to patriotism, nor directly to feelings of national pride, in urging to efforts for their conversion. But we can do a better thing. We can show how each convert to the gospel from that alien race will carry a new idea of our religion to his own people and become a living witness among them of the gospel's power to save. Into the city or village from which he came, and back to which he will go if he gets a chance, he will carry the testimony of direct experience to the beauty and joy and worth of a life redeemed from sin. His neighbors and kinsfolk will not be able to say, as they sometimes do say to our missionaries in their land, that our religion may be superior to theirs, but will not do for them because we and they belong to widely divergent races. In the conversion of their countryman they will see the possibility of their own conversion, and the fruit of grace in his life will encourage seekers after truth to strive for a similar blessing for themselves. But the experience of the American Missionary Association proves that the converted Chinaman in America does not wait until he goes home to die in order to carry the good news of salvation to his needy countrymen. He begins at once to send the gospel to them. A wonderful institution is the Chinese Missionary Society, organized by the Chinese converts in America fifteen years ago, with its Christian missionaries in China,

and with established headquarters at Canton, and mission property there and at Hong Kong worth fifty thousaad dollars. Far out beyond their own land do their sympathies extend, for in addition to their first motto of "China for Christ" they have adopted the still more truly missionary motto of "The World for Christ." The abundance of their joy and their deep poverty abound to the riches of their liberality in the support of the mission to their native land. According to their power, yea and beyond their power, they give of their own accord. From annual incomes, which are paltry in our eyes, they sustain the work with princely generosity, and set an example in giving which is rarely equalled in our best churches. Christians of the kind which they prove themselves capable of becoming are well worth trying to secure, and in no field of missionary operations is the direct value of the labors done more apparent than it is among them. The strategic importance of evangelistic effort in their behalf has been repeatedly and abundantly illustrated since the organization of their own foreign missionary society fifteen years ago.

But one would go deeper in laying the foundation of a plea for their redemption. Instead of thinking simply of returns from the labor and money expended, it is infinitely better for us to think of the souls which may be saved and the lives which may be lifted out of degradation and vice. What of the women who are imported for immoral purposes? Are we to leave them to perish in dens of infamy without some effort to rescue them and show them a better way of life? What of the cheerless homes—if homes they may be called—reeking in filth, the atmosphere foul and heavy with opium smoke, and the whole manner of life in the family encouraging vice and inviting disease and death? What of a religion which not only tolerates and protects, but fosters the growth of iniquity by selling prayers enough to cover all possible sins for the slight consideration of one or two dollars? Christ died for those poor, benighted people who often love the darkness rather than the light because their deeds are evil, as truly as He died for us; and that is reason enough why we should strive with earnestness to save them from their sins before they are irrecoverably and forever lost. Let us be brave enough to support agencies for their redemption without being too much under the influence of motives which may easily degenerate into sordidness and calculating selfishness. Freely we have received, freely let us give.

In its Executive Committee the American Missionary Association has a body of men unexcelled in financial skill, and their management of the funds entrusted to their care is a shining example of the worth of consecrated business ability to the kingdom of God on earth. Ad-

ministering larger trust funds than any other benevolent or missionary society in our land, they are rendering an unparalleled service to down-trodden and alien races within our national domain. Contracting no debts, they yet distribute the funds at their disposal with such wise care and economy that the immediate needs of the various fields are met, and provisions for an ever-enlarging work are not lacking. We cannot be too thankful for the invaluable service which they are gratuitously rendering to our denomination and to the country at large.

But still the higher calls of privilege and duty keep sounding through the merely practical incentives to service. For some time past, those noble words of brave and chivalrous Horace T. Pitkin, when he was facing death at the hands of a Chinese mob, have been ringing in my ears. In the flush of youthful vigor and hope, leaving affluence behind him at home and looking forward to a long life of usefulness in the foreign missionary service, he not only faced martyrdom unflinchingly, but wanted his untimely fate to be turned into an occasion for another generation of missionary labor in the same field. "Tell my boy," said he with reference to his infant son, who was then in this country with his mother, "that when he grows up I want him to come out here to China and take my place." Oh, what rare consecration and Christlike love for men! If young Pitkin was willing to consecrate his only child to gospel work for people in whose behalf he died, surely we cannot withhold our hands from the work. Here at home, if not in the Chinese empire itself, we cannot refuse to do our part toward realizing the ancient prophecy which assures us that they of the land of Sinim shall join with those from far, from the north and from the west, in walking in the way of the Lord.

CITIES THE STRATEGIC CENTER OF OUR MISSIONARY WORK.

BY PRES. J. G. MERRILL, D.D., FISK UNIVERSITY, NASHVILLE, TENN.

The missionary work of the A. M. A. has well-defined limits. Its clientele is the undeveloped peoples of America. These peoples have also determined boundaries. As far as the Chinaman is concerned, if reached at all he must be cared for in the cities, while, on the other hand, the American Highlander and the Indian will have nothing done for them if the Association confines itself to urban population.

The Negroes of the South and the Porto Ricans are the only ones, therefore, concerning whom any question can be raised in respect of the choice between work in the country and work in the city.

The work in Porto Rico is so recently entered upon and is com-

paratively so small in its proportions, that it seems best to make our discussion along Negro lines.

Another limitation, or, perhaps, better, explanation must be borne in mind. A strategic center has a circumference and a circumference implies an area contained within it. A strategic point is rarely of value in itself considered. There are outlying means of defense and for offensive operations which give the center strength. No one, therefore, in his zeal for work in the cities can for an instant afford to forget the outlying country. The question is one of emphasis. He can simply ask himself of important undertakings, which is superlatively important. Here enters the time element of the problem. Emphasis varies according to time. The exigent at the opening, middle, and close of a century is not the same. Success in business, politics, and distinctively religious work is due largely to the ability to time efforts aright. The man who does as his father did or as his son should be expected to do is a fogy or a visionary; he cannot compete with one who, if I may be allowed the expression, is just up-to-date. Paul, Augustine, Luther, Wesley, Moody, if they could each have been nothing other than the men they each were, would never have been heard of if they had exchanged roles and made entrance and exit in the times which the others occupied.

We have now the problem of the A. M. A. in the opening years of the twentieth century, not its middle, not its close, certainly not the undertakings belonging to the middle of the last century.

The men who shaped the policy of the A. M. A. in 1850 never dreamed of the centripetal forces which have made the United States one-third urban in 1900. Some of us may have imagined that this tendency toward centers was being reverted; that, owing to the advent of electricity as a motive power, making rapid transit possible, a centrifugal force has come calling a halt to the tremendous influx into the cities of the world. It would be so easy for the man who does business in the center to have his residence at quite a distance from it, while, on the other hand, the trolley buzzing past the farm, the telephone bringing the farmhouse within talking distance of the whole region around, and the bicycle making it possible for the farmer's son to see readily those who, like himself, crave congenial companionship after a hard day's work—these modern appliances relieving the isolation of the bright, aggressive youth who previously must have left the farm and gone into the city or die, it was thought would show in the census of the opening century a marked change in the tide of population. Such has not been the case. The United States increased in population during the last decade of the nineteenth century a little

over 20 per cent. The cities in the United States in the same period increased nearly twice as much, viz., 37 per cent. It would be of little value to parade statistics to demonstrate the universally recognized fact that there is in all civilized countries a movement from the country to the city. In this movement our nation has a share.

While, therefore, the advent of electricity may make less congested the central regions of great centers, and may make less intolerable the isolation of farm life, so long as men are gregarious, so long as the gathering together of human beings makes possible a class of entertainment and facilities for culture denied a sparsely-inhabited region, so long the Church in deciding upon its activities must take cognizance of the fact that the people here now are to be found in the cities; and though no prophet can assert that there is not to arise in the future a combination of forces that will send back to mother earth those who now crowd our modern Babels, the present hour, the one that concerns us and our work, is centripetal, not centrifugal.

But, I am asked, is not the field of the A. M. A. an exception to this rule? Is not the South a rural section of the United States and with few centers of population? Under the old régime this was true. Had not the A. M. A. and other kindred organizations been founded, were slavery still existent in the South, this would be true. The "peculiar institution" made the life of the South feudal. The large planter, lord of the manor, with his black retainers, was the ideal fifty years ago. The men of influence in politics, in social life, lived in the country. Urban life in the South lagged behind that of the North. Growth of centers in numbers and influence was never dreamed of.

But there is a new South. Manufactures, which are an exceedingly potent force in the centralization of humanity, are springing up. The "greasy mechanic," whom the old planter despised, is on the best of terms with the planter's sons, and, provided he has money enough, can marry the planter's daughters. The child is born, yea, has come to years of maturity, who is to see large manufacturing and commercial centers south of Mason and Dixon's line. The press of that region urges upon its readers this future. It exhorts the young men to quit politics and become tradesmen and manufacturers. The movement is inevitable, and any organization which has its field of labor in that region cannot be so fatuous as to ignore it. The late census has put upon the wall the handwriting that seals the doom of those who would do the work of the present hour in the South on the basis of conditions that existed half a century ago. This region has already become a close second to the North in the growth of centers. Its whole population had a growth 3 per cent. less than the North, while

its proportionate city growth was less than 5 per cent. under that of the North.

But are the black men to live in the cities? Are they not to be the farmers? They are to be the farm-hands of the South, and, may heaven grant, to some extent the farmers of that region in proportion to the dominant race. They will, therefore, to a larger extent than the whites, be found in the rural districts. But forces have already been to work driving them to the cities. The Ku-Klux-Klan, visiting the enterprising black farmer just before his crop was to be harvested and robbing him of the labor of his hands, drove him to the centers where, because the black men are more numerous, they cannot be imposed upon. This day has passed; but what was gained by force a quarter of a century ago is secured by craft to-day; and, alas! too many are the black men of the South who at the end of a year's toil fail to receive the just recompense of their labors. Unrequited toil breeds discontent, and to this add the fact that the Negro is even more gregarious than the white man, and the centripetal force has its grip upon him to such an extent that the cities and large towns of the South find the growth of the Negro element larger in proportion than that of the white. The lynchings which disgrace that region have a tendency to produce the same result. They rarely occur save in rural districts; and when a colored man cannot tell how soon he may be set upon by a mob hauling him to the gallows or stake, and for reasons far other than the one which alone gives any excuse for lynching, is it to be wondered at that he determines to live where the number of those who are black will render it impossible for a white mob to take his life in an illegal manner?

Another factor, also, enters into our problem. The leaders of the black race are to be, to a great extent, in the city. No more, perhaps, than is the case with the white population is this true; but, alike with them, is the leader the man whom the Church must shape and utilize. Let the doctors, lawyers, teachers who are to rank all others of their different professions be neglected, and the race that they are bound to lead is doomed. But this special phase of the subject can better be considered later. I therefore leave it with this simple hint, and consider another element of the question: It is the pecuniary limitations of the Association. To be sure none of our national benevolent organizations can make such a financial showing as our own beloved society; but what are its few thousands in comparison with the work undertaken. The scope of our work is well-nigh limitless. The ideal before our and kindred organizations for the South is a teacher well equipped intellectually and morally, in a comfortable schoolhouse in

every school district of the South, and an intelligent, moral, as well as religious, minister for the Negro churches of the same region. We have only crossed the boundary line of the land to be taken possession of by the use of more millions of dollars than the hundreds which have been spent.

All honor to the South, which, in its poverty, has laid out a scheme for the establishment of public schools. But it will be many a long year before there can be found for the Negro population of the South schools at all adequate to meet the awful tide of ignorance, superstition and vice that the rapidly-increasing black race is giving rise to.

It is not charity we are exercising in behalf of the South. They do not ask our alms. Possibly many resent what we have done. Self-protection is an ample reason for every effort put forth to fulfill the ideal which I have stated above. The whole country is threatened with such ruin as the Goths and Vandals never could have visited upon Roman civilization, if we let breed the millions whose ignorance and vice multiply beyond computation and call in requisition no force to counteract them.

Such being the state of the case, what can the few hundred thousands per year of the A. M. A. hope to accomplish? Can it not most wisely employ the major portion of its funds in equipping men and women who, as teachers and ministers, shall go out into the surrounding darkness bearing aloft the torch of education and Christian character that has been lighted at the centers of learning supported by the Association?

It was a very homely illustration which I heard more than thirty years ago, and one to use which is a violent change of figure from that occurring in my last sentence, but none the less will I repeat it. It was the story of an unwise hen named Speck. She was put to the task of hatching a brood of chicks. A few over a dozen eggs were allotted to her. She was not content; it was her ambition to have a brood of thirty. But nature had not given her breadth of wing equal to her ambition. She could not cover all the eggs in her nest. She tried the device of sitting upon them all in turn. The result can readily be imagined.

Our Society cannot afford to emulate the example of hen Speck. It can only hope to succeed as it attempts to do that which it is equal to the doing.

This it can do. It can from various centers send out well-equipped youth, whose work as teachers and ministers will in time force the erection of the comfortable schoolhouse and the organization of a well-ordered church.

And now we are ready to assert the soundness of the assertion that cities are the strategic centers of our missionary work. Or, in other words, that with its present material equipment, and under the social conditions which now exist, the major portion of the educational and purely ecclesiastical work of the A. M. A. must be done in the cities of the South.

We have an advantage, as do comparatively late comers, from the fact that we can adopt at once a policy that older organizations have had to learn by hard experience. Missionary undertakings begun under rural conditions find it difficult to adapt themselves to situations quite the opposite. A close observer of missionary undertakings in the United States must have noted, however, the fact that, in spite of this difficulty, the leading evangelistic and educational movements of the day are in cities. The money and energy consecrated to the advancement of present-day civilization has learned to utilize the mighty centripetal forces which shape the period of the world's history upon which we have fallen.

It never answers to resist or ignore world movements. It pays to make allies of forces that, although not morally in our direct line, can accelerate our endeavor. A church planted in a city, a school established in a thriving center, come more quickly to a large, useful and self-sustaining life than those which try to maintain an existence in rural surroundings. They can command the services of men of enterprise, and who interpret the thought of the hour. They can secure the attention and co-operation of those who need the help of the school and church.

Put a bright teacher or an alert minister at the head of an institution, educational or religious, in a wide-awake town, and the same grade of man in charge of enterprises under rural conditions, and at the end of ten years measure the men, and it will be found that to keep pace with his surroundings to make his enterprise worthy of a place in the life of a city has made the most possible of the man in charge, while his friend with the depression of his surroundings has ordinarily allowed himself to be dwarfed by them.

Another thing: The leaders of the black race for the next twenty-five years are to be found in the cities. The rural districts cannot afford them scope. They will seek practice over as wide a region as they can span while making the cities their homes; but few, if any, of the abler, the ambitious, young men of the race will be found far from some thriving center.

These men must be reached. To neglect them is to doom to destruction a race that is pre-eminently shaped by its leaders. To

man the centers, the Christian centers, of the South with Christian schools and strong pulpits is an ambition alike wise and inspiring.

The money we are spending should, so far as possible, represent the opinions of those who give it. It is largely Congregational money. Like very much of this kind of money it is not used to extend Congregationalism. Especially in the work among the Negroes is this true. Just so fast and so far as it is wise, taking into account the interests of the Kingdom of Heaven, to plant Congregational churches, it is done; but, as a matter of fact, we have and shall have to rest content to make as thoroughly Christian as we can those who, as the song has it, are Baptist and Methodist born, and Baptist or Methodist are to die.

While all this is true, none the less in church and school do we have religious and educational traditions, which to give up would be reason ample for our going out of existence as a denomination. These traditions are expensive. They imply a grade of work that takes money. If we were disposed to cheapen work, we could, of course, with the same money do work in more places. Then, too, it implies intelligence; and while it may have been true in the North in days gone by that a minister should take his best coat if he were to preach in the city and his best sermon if he were to preach in the country, this certainly does not hold in the South among the Negro population. It is casting pearls before swine for our Society to do characteristically Congregational-church work in the more sparsely settled portions of the South. Not until these regions shall have been enlightened by the bright young men and women who, with a heroism well-nigh unmatched, carry thither with much vigor the life of the strong church and school of the centers will such work as our money represents be possible far from the larger villages, the towns and the cities of the South.

The time has come when we should reaffirm the basal principle of the true Congregationalism found in the Acts of the Apostles, recognizing the essential manhood of all men; give all a chance on the basis that what is good for one is good for another.

What have we found good for the white as far as education is concerned? The common school for the masses, these schools supported by the State. Academies and colleges for those who must, if fitted for their life-work, have the benefit of a liberal education. Hence it has come to pass that to an extent well-nigh miraculous have the Christian people of our faith and order founded and maintained these seats of learning which have made America famous in educational lines.

The same is true of churches. The churches of our name have stood for a learned ministry and a thoughtful laity—for an intelligent piety. When we are ready to ignore these distinguishing characteristics of Congregationalism, we can have cheap schools everywhere and a church at every crossroad; but this should not be done until the money for which we are stewards is given by those who have lost their faith in the Congregational way in matters of education and religion. Until then, it seems to me, the only feasible, business-like and Christian way is to make strong the centers that we have planted, and from them send forth into all the area that the circumference of these spans, the light of an intelligent gospel.

FIELD NOTES AMONG THE CHURCHES.

BY REV. GEORGE W. MOORE.

The representatives of twenty agencies and religious denominations, all of whom have some official relation to the training of the Negro youth, called a few weeks ago by appointment on President Roosevelt to invite him to attend a congress of colored young people, to be held at Atlanta, Ga., August next. Bishop Gaines of the A. M. E. Church is President, and Rev. I. G. Penn, of Atlanta, is Secretary of the Congress. Rev. Dr. Mason, Corresponding Secretary of the Freedmen's Aid Society of the M. E. Church, and Mr. W. A. Hunton, of the Y. M. C. A., were present.

President Roosevelt greeted each member of the committee with a cordial handshake, and expressed his great interest in the work of uplifting among our people. He addressed Bishop Gaines as "my dear bishop," and made us feel that our Chief Magistrate respected our manhood and the welfare of our people in this country.

While at Washington I met Rev. S. M. Newman, D.D., of the First Congregational church, who is now in the eighteenth year of his service in that important center. He reports the six Congregational churches of the District of Columbia in deep accord with the work of the A. M. A.

The Lincoln Memorial Temple is now a strong, self-supporting church. Not one of the many saloons that were closed in this section, known as "Hell's Bottom" ten years ago, has been opened again.

During the past two months I have had the pleasure of presenting the work of the American Missionary Association in more than forty churches of four States. The work among the needy people of our country, as represented by the A. M. A., has a strong hold upon the hearts of our pastors and people throughout the nation. There is

a strong and growing feeling that this is the most important work of the churches, and that the contributing churches are really the Association. Our friends of the great Northern field, who are carrying on this work in the South, are the most important part of this great missionary movement. Were it not for their prayers and gifts and service this great work could not go forward.

I have had a most hospitable reception in the homes of our pastors and people, and a most cordial hearing in behalf of our work from the churches, Sunday-schools, Christian Endeavor Societies, Boys' Clubs, Mission Bands, Women's Missionary Societies, Conferences, Associations, Ministers' Meetings, and a host of friends of our cause. Some gifts and offerings have been large and others represented the "widow's mite." I have in mind two offerings that represent much interest and sacrifice. One was a dollar from a veteran in a soldiers' home; after asking me to pray with him, he gave me his last dollar for the work among the colored people. He said, "Take this and use it where it will do the most good. I will soon be gone, but this work must go on." Another case was of an aged lady who could not attend the meeting. She sent for me, and said: "I want to help the work among the colored people, but I have no money. When my husband was living we gave largely and regularly to the A. M. A.; but now this is all I have. Take this watch and use it for this work. It was my husband's watch, which I have kept as a memento, but the cause of Christ needs it more." I was deeply touched by the gifts of this soldier and the aged widow.

When I spoke at a large meeting of the Women's Missionary Societies of Central Church, Brooklyn, Dr. Cadman followed with an earnest address in behalf of the work of the A. M. A. He invited me to lunch with him when I should return to Brooklyn, to talk with him further about the work in the South.

I had a pleasant visit with Rev. T. T. Munger, D.D., of New Haven. He spoke hopefully of the future of the Negro people and of the large number of our young men and women who are doing such splendid service in the work of redemption of the South. "Be sure," said he, "to tell our people about Prince Henry's meeting Mrs. Moore and his delight in hearing the Negro melodies. When you come again to New Haven, be sure to bring your Fisk Jubilee Singers; our door is always open to them."

The graduates of our A. M. A. schools are not only doing a large service for our people in the South, but some of them are also doing excellent service in the North. Rev. Edward Goin is pastor of the Dixwell Avenue Church, New Haven, Conn., and Rev. W. N. DeBerry

is pastor of the St. John Congregational Church of Springfield, Mass. Both of these young men are graduates of Fisk University and of Oberlin Theological Seminary. Mr. Raymond Augustus Lawson, also a graduate of Fisk University, both of the college and musical departments, is a successful teacher of music at Hartford, Conn.

There were twenty colored delegates at the Student Volunteer Convention recently held in Toronto, representing Wilberforce, Howard, Fisk and other institutions.

FISK UNIVERSITY SINGERS BEFORE PRINCE HENRY.

Miss Althea Brown, of the class 1901 Fisk University, is under appointment of the Southern Presbyterian Church. She is to join the missionary band of Rev. Wm. H. Sheppard in his work in Africa on the Congo, described by Rev. J. E. Roy, D.D., in his article in the March number of *Congregational Work* on "An American Negro Missionary in Africa."

I wish to thank the pastors and friends of our work for their kindness in opening so many doors to me to present the work of our wide field.

Obituary.

Rev. Leigh B. Maxwell, for some years the pastor of the First Congregational Church at Savannah, Ga., and an efficient missionary under the American Missionary Association, died March 15th at Los Angeles, Cal. Mr. Maxwell was a graduate of Atlanta University and of Hartford Theological Seminary. He was ordained to the Christian ministry in 1887. He was an earnest and efficient worker among his people. At the National Council Mr. Maxwell was received upon the platform with great cordiality and listened to with appreciation and pleasure. In his death his race loses one of its best men. He was strong intellectually and morally, upright, aggressive, but modest. He was a preacher of remarkable power. He had been engaged under the International Sunday-School Union in the general work in the State of Georgia for some years. He was faithful, conscientious and untiring in his labor for the uplifting of his people and the intellectual and moral redemption of the South.

A Northern Parish.

We doubt whether any pastoral work in the entire circle of our Congregational fellowship has been more intensely interesting or more fruitful of results than the service which has been rendered in the farthest North among the people who dwell on that point of land where America most nearly touches the Asian shore. Mr. Lopp writes us of a hundred Christian believers among those people who are ready to be associated in a Christian church. The work which has been carried on with so much devotion and patience and assiduous endeavor is now bearing fruit. Not only are the people making progress in the common arts of life, not only are they feeling the refining power of education and of higher ethical principles of conduct, but a large number of them have come into the knowledge of Jesus Christ as their Saviour and are ready to give themselves to Him in lifelong devotion. Just at this time our missionary and his family find it necessary to return to this country. They leave their work with great reluctance and only through considerations of duty which seem to them imperative. The question arises, who shall go to take up their work, occupy their home and care for their parish? Where is the Christian husband and wife who will minister to the spiritual and temporal necessities of those people as Mr. and Mrs. Lopp have for these past years? We are ready to enter into correspondence on this subject and shall be glad to introduce new workers to the most northern parish of all our Congregational fellowship.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

How to Interest Children.

The Ohio Union is interesting the children of the State by using an excursion ticket in their missionary meetings. The fields to be visited are selected according to the pledged work of the Union. The first two trips are to the field of the American Missionary Association. Then three trips are taken to the fields of the Sunday-school and Publishing Society, the Church Building Society, and the Congregational Education Society, and the sixth trip is again to the Association field. We select from the ticket three coupons, our space not being sufficient for all.

EXCURSION TICKET.

Good for Six American Trips of the Children's Department

—OF THE—

** O. W. H. M. U. **

Personally conducted and visiting special points....

LEAVING COLUMBUS, OHIO, UNION DEPOT,

Tuesday, December 31, 1901.

For a year's Outing. Meet at your Society Headquarters.

Coupons void if detached. Not transferable.

No. VI. **November.**

Thanksgiving Service held at

PLEASANT HILL, TENN.

Attractive entertainment furnished by Mrs. Wheeler and the children in her charge. Try and bring all who want to help somebody "to know Sunthun." No moonshiners in this school. For "Guides" apply to your State Secretary, Mrs. Chas. Hutchison, 3 E. Woodruff Ave., Toledo, O.

No. II. **March.**

Unusual offer.

ONE WEEK OF INSPECTION

Of the workings and benefits to be derived from our Indian School at

GRAND RIVER, SOUTH DAKOTA.

Miss Collins' services as interpreter have been engaged. A Log Cabin given to every child. Bring your parents.

No. I. **January.**

COLUMBUS, O., TO ALASKA,

Straight through to Seattle, without change of cars. Take U. S. Steamer Bear, Capt. Tuttle in command, for Cape Prince of Wales. While there we will be guests of Mr. W. T. Lopp and family. Then off for a visit with Rev. Davies at home.

The State Secretary of Junior work gives the following description of a meeting in her charge: On the blackboard was our program called "An Indian Pow-wow," with arrow heads, tomahawks, bow and arrows and such things drawn all around it. The order of the program was Singing, Scripture and Prayer, A Dissected Story, One Little Injun, Arrow Heads, How I Became a Missionary, Collection, Singing and Benediction. The children were seated, two by two, each side of an aisle as near like a train as we could have it, and we had a conductor who punched our tickets after we got started. I took that "Story for Little People" and divided it into several parts, numbering each one in the proper order, then after the conductor had punched our tickets the "Newsboy" went through the train with items of interest including the dissected story. Each child was given one piece and then these were read.

We had a paper wigwam and a log cabin, pictures of the Indians and of Miss Collins, and some real arrow heads dug up here in Ohio. We fastened a doll to a little girl's back, made believe it was an Indian papoose and read that cute little story, "One Little Injun." Each child was given an A. M. A. log cabin, too, in which to save the pennies. The only trouble was that the time went too fast.

From another source we have a description of a trip to Alaska. The leader writes: The children take great interest in the coupon tickets. After the conductor went through the car and took up the tickets I sent a newsboy through with "papers and magazines," clippings on Alaska which had been prepared. There was then five minutes of reading as the train sped on, and after that one after another—until the time was up—got up and told what they had read. I was more than gratified at the way the idea worked out. At the close of the meeting they exchanged clippings and were instructed to make sure that they read them aloud to their parents at home that evening.

Another leader reports: The subject Alaska was talked about and explained by the Juniors. One told how it appeared as we approached in a boat, another described the homes, dress and manner of living of the Eskimo, others told the experience of herding reindeer and gave a very good description of the school started there. Two very interesting stories of native Eskimo were told. An account was given of Mr. and Mrs. Lopp's life at the mission, and at the close one of the older members brought before us the great need of the people and what we all owe to God. The meeting proved to be very interesting, the children taking their parts readily and they were invited to repeat the program at a meeting of the Seniors.

A Word of Appreciation. I rejoice over the department "Bureau of Woman's Work" in the AMERICAN MISSIONARY. All that tends to unify the work of our scattered State Unions and to spread abroad helpful thoughts and wise methods is of great worth. Let me be counted as one of those to thank you for the open pages.—Yours in the Master's service, Mrs. E. A. Thomson, President Ohio Woman's Home Missionary Union.

The Annual Meeting of the Connecticut Home Missionary Union will be held May 21st, at Plymouth Church, New Haven.

The Annual Meeting of the New York Woman's Union will be held in Buffalo, May 22d, in the chapel of the First Church.

RECEIPTS FOR MARCH, 1902.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for March	$500.00
Previously acknowledged	30,892.03
	$31,392.03

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $679.70—of which from Estate, $434.03.

Amherst, Lincoln Mem., 2.65. Auburn, High St., 15; High St. C., M. Band, *for S. A., Talladega Coll.*, 11.75. Bangor, First, 6; First, Ladies' Assoc., bbl. Goods, *for Blowing Rock, N. C.* Bangor, Stearns Circle of King's Daughters, *for S. A., Dorchester Acad., McIntosh, Ga.*, 4. Brewer, First, 9.79. Brooks, Jackson and Brooks C., 6. Buckfield, Ardelia H. Prince, 2. Buxton, First, 4 (1 of which *for American Highlanders*). Calais, "A Friend," *for S. A., Lincoln Acad., King's Mountain, N. C.*, 4. Falmouth, C., 23; S., *for Porto Rico*, 18. Hampden, C., 4; S., Lincoln Mem., 6. Harrison 2.51. Lewiston, Miss S. L. Weymouth, *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 2. North Bridgton, 4. North Bridgton, S., Lincoln Mem., 1.18. Orland, "Friends," *for S. A., Dorchester Acad., McIntosh, Ga.*, 10. Otisfield, C. E., 2.55. Portland, Second Parish S., 10. Skowhegan, L. M. S., *for Freight on Goods to Blowing Rock, N. C.*, 1.21. South Berwick, Ladies' Soc., bbl. Goods, *for Andersonville Ga.* Westbrook, C. for Furniture, *for Dorchester Acad., McIntosh, Ga.*, 13. Willard, Jr. C. E., *for Williamsburg Acad., Ky.*, 5. Wilton, 9.83. Yarmouth, S., *for S. A., Elbowoods, N. D.*, 5. York Village, First, 9.

ESTATE.—Freeport, Estate of Daniel Lane, by Seth L. Larrabee, Exec., 434.03.

NEW HAMPSHIRE, $571.82.

Bath, 10.40. Bennington, C. E., 6. Boscawen, S., 3. Candia, 4. Chichester, 7.26. Epping, 7.35. Exeter, First, 40.03; Mrs. Elizabeth S. Hall, 100. Exeter, Ladies' Aid Soc., *for Williamsburg, Ky.*, 8. Franklin, 14.20. Greenville, 10. Hancock, C. E., 20. Hebron, Union S., Lincoln Mem., 7. Hinsdale, 6.29. Hudson, Miss E. A. Warner, *for Gregory Inst., Wilmington, N. C.*, 20. Laconia, Maud Weymouth, *for S. A., Beach Inst., Savannah, Ga.*, 1.25. Lisbon, Ladies of Cong. Ch. two bbls. Goods, *for Saluda, N. C.* Littleton, C. E., *for Foy Cottage, Talladega, Ala.*, 19.23; S., 4. Manchester, Franklin St., 83.24; First, 66.23; Miss Kate Fradd, *for S. A., Talladega Coll.*, 5. Nashua, Pilgrim C., 25; Miss Clara R. Preston, *for S. A., Fisk U.*, 5. Nelson, S., Lincoln Mem., 5. Pembroke, S., 6.50. South Seabrook, S., Lincoln Mem., 1.03. Stratham, 10.

NEW HAMPSHIRE FEMALE CENT INST. and HOME MISSIONARY UNION, by Miss Annie A. McFarland, Treas., $70.51.

Concord, "A Friend," 50. East Sullivan, 10.51. Keene, Mission Band, 5. Sanbornton, 5.

VERMONT, $338.46.

Barton Landing, S., Lincoln Mem., 2.26. Bellows Falls, First, 66. Bennington Centre, First, 19.25. Benson, 1.90. Berlin, First, 19. Brownington, S., Lincoln Mem., 1.30. Burlington, "A Friend" *for Straight U.*, 100; Miss Mary Smith, *for Blowing Rock, N.C.*, 1. Danville, C., 21.60; S., Lincoln Mem., 10; C. E., *for S. A., Skyland Inst., Blowing Rock, N.C.*, 10. Georgia, 5.65. Hardwich, C. E., Cong'l Ch., 4. Lyndonville, Ladies of Cong. Ch., bbl. Goods, freight prepaid, *to McIntosh, Ga.* North Bennington, 29.68. Northfield, 25.81. Roxbury, C. and S., Lincoln Mem., 2.11. South Wallingford, S., 1.40. Wallingford, Ladies of Cong. Ch., bbl. Goods, and 1.50 *for Freight to McIntosh, Ga.* Westminster, West, L. A. Soc., for Freight on Goods *to McIntosh, Ga.*, 1.25. West Newbury, Missionary Soc., bbl. Goods, *for Blowing Rock N. C.* Weston, Mrs. C. W. Sprague, 3. West Salisbury, S., bbl. Goods and 5.50, *for Marion, Ala.* Williamstown, 6.25. Weybridge, L. A. Soc., bbl. Goods, freight prepaid, *to McIntosh, Ga.*

MASSACHUSETTS, $4,452.89—of which from Estates, $1,227.10.

Andover, Jr. C. E., *for Marion, Ala.*, 5. Arlington Heights, Park Ave. C., 10. Beverly, Dane St. S., *for S. A., Fisk U.*, 50.

Boston, "G.W.C.A.," two bbls. Goods, *for Marshallville, Ga.* Dorchester, Second, 25; Second, "A Friend," *for Miss Collins*, 10; Second, "A Friend," 10; Village C., 13.73; E. H. Sharpe, sixty-six choice Library Books. *for Talladega Coll.* Roslindale, 16. South Boston, Phillips C., 8.61.

Boxboro, 8. Brimfield, "A Friend," 1. Brockton, First, 10. Brockton, by Horace W. Packard, 8.37. Brookline, Leyden C., 405.60. Cambridge, First C. and Shepard Cong'l Soc., 440. Cambridge, First, L. M. Soc. Aux., *for S. A., Fisk U.*, 20. Campello, South S., 16. Chicopee Falls, Second, 36.83. Concord, "Friends," *for Williamsburg, Ky.*, 10. Dalton, Mrs. J. B. Crane, *for S. A., Talladega Coll.*, 50. Danvers, Miss J. S. Eastman, 5. Douglas, First S., Lincoln Mem., 10. Dracut, First, 1.20. Easthampton, W. M. S., bbl. Goods, *for King's Mountain, N. C.* East Longmeadow, First C., 13.50; S., Lincoln Mem., 3.53. Erving, 3.25. Everett, Mystic Side S., Lincoln Mem., 3. Foxboro, Bethany C., 12.76. Fall River, Central C. E., *for S. A., Fisk U.*, 10. Framingham, "A Friend," 23, (17.50 of which *for Indian Schps.*, and 5.50 *for Indian Work*). Framingham, "Friends," bbl. Goods and Sewing Material, *for Storrs Sch., Atlanta, Ga.*; Plymouth C., Ladies, bbl. Goods, *for Wilmington, N. C.* Gardner, C. E., 10; "A. D. T.," 5. Globe Village, Evan. Free S., 14.97. Granby, 18.62. Greenfield, First, Lincoln Mem., 21. Hanson, First, 1.60. Haverhill, Centre C., 71.48; Centre C. Aux., *for S. A., Fisk U.*, 50; Elizabeth C. Ames and Friends, *for Blinds, for Dorchester Acad., McIntosh, Ga.*, 35. Hawley, First, 2.22. Kingston, C., Lincoln Mem., 4.20. Lancaster, Mr. and Miss Merrick, 5. Lawrence "A Friend," *for Tillotson College, Austin, Texas*, 17. Lawrence, Jr. C. E., *for Marion, Ala.*, 2. Lowell, John St. Ch., 24.50; First S., Lincoln Mem., 10.63; Rev. C. W. Huntington, *for S. A., Talladega Coll.*, 10. Ludlow, C. E., *for Foy Cottage, Talladega, Ala.*, 25; First C., 12. Lynn, First C., Friends, *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 5. Lynn, Miss C. O. Downing, bbl. Goods; Ladies' Soc., bbl. Goods, *for Greenwood, S. C.* Mansfield, Orthodox C., 9.75. Melrose, Highland C., 48.84, (4.52 of which *for Talladega Coll.*). Melrose, C., 86.59. Middleboro, Central S., 5.72. Millbury, Second C., 23.20; S., 5. Monson, Mrs. Esther R. Holmes, *for Blinds, for Dorchester Acad., McIntosh, Ga.*, 50. Newton, Freedman's Aid Soc. of Eliot C., bbl. Goods, *for King's Mountain, N. C.* Northampton, Miss J. B. Kingsley, *for Marshallville, Ga.*, 40; Edwards, S., Lincoln Mem., 13.10; First S., 5.28; Mrs. Charlotte Morgan, 5 and bbl. Goods, *for Marshallville, Ga.* North Attleboro, Trinity, 5.46. North Wilbraham, Grace Union C., 5.30. Norton, Trin. C., 2.42. Orange, Central, 29.57. Peabody, L.M.S., 5 and bbl. Goods, *for Marshallville, Ga.* Pittsfield, South S., Lincoln Mem., 13.04; Mrs. Mary E. Sears, 5. Randolph, Miss Abby W. Turner, 25. Sandwich, C., Lincoln Mem., 2. Saugus, First C. E., 5. Saxonville, Miss'y Union, two bbls. Goods, *for Blowing Rock, N. C.* Sheffield, C., *for Macon, Ga.*, 2.40. Shelburne, C., 58, to const. MISS ETHEL LOOMIS L. M. Somerville, Broadway C., 12.58. South Hadley, Faculty of Mt. Holyoke College, 50; Mt. Holyoke College, Y. W. C. A., 50, *for Indian Schp.* South Hadley Falls, C., *for S. A., Straight U.*, 15; Miss K. M. Jacobs, *for Wilmington, N. C.*, 3. South Medford, Union C., 18.55. South Weymouth, The Old South Ch., Schp. *for S. A., Fisk U.*, 50; Old South, L. A. S., bbl. Goods, *for Wilmington, N. C.* Springfield, Park C., King's Daughters, bbl. Goods, *for Wilmington, N. C.* Swampscott, Mrs. Sarah A. Holt, 10. Taunton, Miss Linda Richards, *for Girls' Ind'l Sch., Moorhead, Miss.*, 6; West C., 4.25. Three Rivers, Union Evan. C., 5. Turner's Falls, 7.50. Upton, 15.50. Webster, 10. Westboro, 90.62. West Brookfield, S., 9. West Brookfield, Dorcas Society, bbl. Goods, *for Talladega Coll.* Westfield, Second C., 25; S., *for Talladega Coll.*, 10. West Medford, 20. West Newbury, Second S., 2. Weymouth, Mrs. Emma Thurber, *for S. A., Elbowoods, N. D.*, 3; S., *for Elbowoods, N. D.*, 1. White Oaks, S., Lincoln Mem., 1. Williamstown, First, 95.07. Wilmington, C., 20.03. Winchester, First S., 15. Worcester, Plymouth, 149.37; Park, 7.30; Pilgrim, 7.25; Post Graduate Class in Clark University, 2.50.

——, "A Friend, *for Tougaloo U.*, 10.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., $470.00.

W. H. M. A., *for Salaries*, 450; *for Chinese*, 20.

ESTATES.—Clinton, Estate of George W. Dinsmore, 500. Fitchburg, Estate of C. H. Wellman, 7.50. Greenfield, Estate of Roswell W. Cook, 69 60. Southbridge, Estate of Mary L. Bradford, by F. A. Stockwell, Exec., 650.

Total for Mass., $4,457.89, less previously sent to the Treasurer by mistake. Warren, C., 5—$4,452.89.

RHODE ISLAND, $80.63.

Pawtucket, Park Place S., Lincoln Mem., 20.28; Weeden Street S., Lincoln Mem., 8.35. Providence, Pilgrim C., 50; Beneficent C. E., *for Williamsburg, Ky.*, 2.

CONNECTICUT, $4,980.30—of which from Estates, $3,286.75.

Bloomfield, S., Lincoln Mem., 2.08. Bridgeport, W. C. T. U., *for Dorchester Acad., McIntosh, Ga.*, 5 (of which 3.85 *for Blinds*, and 1.15 *for freight on Goods*); S. Class in South Ch., box Silverware and Cutlery, *for McIntosh, Ga.* Canaan, Pilgrim C., 16.68; Mrs. Adams, bbl. Goods, *for Moorhead, Miss.* Clinton, C., bbl. Goods, *for Blowing Rock, N. C.* Derby, First S., Lincoln Mem., 10. East Hampton, 11.73. East Woodstock, 5.90. Enfield, Ladies' Soc., two bbls. Goods, freight prepaid, *for Beaufort, N. C.* Essex, First, 21.20. Farmington, Mrs. E. H. Welsh, *for Foy Cottage, Talladega., Ala.*, 5. Greenwich, Second, 83.75. Guilford, C. E. Union, 3. Hartford, Windsor Av. C., "A Friend," 1,000; Asylum Hill C., *for Straight U.*, 7.80; Fourth S., 5.21; H. N. Kaufman, 20; Mrs. Edward Perkins, 5; Warburton Chapel, bbl. Goods, *for Saluda, N. C.* Hebron, "A Friend," 2. Ivoryton, 20.60. Lakeville, Ladies of Salisbury C. and Faculty of Hotchkiss Sch., two bbls. Goods, *for Talladega Coll.* Ledyard, 6.63. Meriden, First S., *for S. A., Talladega Coll.*, 50; "N. F.," First C., 5. Middletown, First S., *for S. A., Talladega Coll.*, 32.30. Milford, First, 2.67. Morris, Mrs. Mary W. Skilton, 3. Naugatuck, 150. New Britain, First Ch. of Christ, 38.11. New Canaan, Carrie Silliman, *for Orange Park, Fla.*, 1. New Hartford, Ladies' Aid Soc., bbl. Goods, *for Grand View, Tenn.* New Haven, Howard Av. C., 38.47; Center S., *for Indian Schp., Santee, Neb.*, 17.50; Rev. S. J. Douglass, *for DeForest Chapel, Talladega, Ala.*, 5; Grand Av. L.A.S., bbl. Goods, *for Talladega Coll.* Noank, M. H. Giddings, 6. Norwich, Mrs. L. F. S. Foster, *for Foy Cottage, Talladega, Ala.*, 100; Broadway S., Lincoln Mem., *for Grand View, Tenn.*,

25; L.A.S., bbl. Goods, freight prepaid, *to McIntosh, Ga.*; Miss Ida Sutherland, bbl. Goods, freight prepaid, *to Beaufort, N.C.*; Miss Ida Sutherland, bbl. Goods, *for Hillsboro, N. C.* Northfield, S., Lincoln Mem., 2.80. North Haven, S., 6.56. North Windham, 3.77. Pomfret Center, W. H. M. S., bbl. Goods, *for Saluda, N.C.* Putnam, W.M.S., bbl. Goods. Saybrook. Old Saybrook C., 7.01. Sharon, First, 18. Somerville, 4.80. South Coventry, C.E., *for Gregory Inst., Wilmington, N. C.*, 8. South Manchester, 48.10. Stamford, First, 34.32. Stanwich, C., 10.40; S., 5.47. Stonington, Agreement Hill L. H. M. S., *for Gregory Inst., Wilmington, N.C.*, 8; Mrs. M. E. Weeks, for freight on Goods, *for Grand View, Tenn.*, 7. Suffield, First, to const. MRS. F. R. SOPER L. M., 30. Terryville, Allentown Mission S., 2.50; Cong. S., 13 89; C.E., 5.40; Geo. C. Clarke, 20, *for Foy Cottage, Talladega, Ala.* Thomaston, First C. E., *for Foy Cottage, Talladega Ala.*, 10. Thompsonville, Mrs. Seth Adams, *for Sewing Material, Beaufort, N. C.*, 1; Mrs. Edward Killam, *for S.A., Washburn Sem., Beaufort, N. C.*, 1. Torrington, First L. H. M. S., bbl. Goods, *for Wilmington, N.C.* Wallingford, L. B. S., bbl. Goods, *for Greenwood, S.C.* Waterbury, Second S., 10; Mrs. C. P. Goss, 5; C. P. Goss, 5; Miss Catherine Peck, 5; Miss Mary Phipps, 1; Miss E. R. White, 1; Mrs. Charles Goodwin, 50 cts.; Master Guy Heath, 18 cts., *for Foy Cottage, Talladega, Ala.* Watertown, Miss Annie Curry, 1; L.B.S., 15, *for Foy Cottage, Talladega, Ala.*; Mrs. J. B. Woolson's S. Class, *for S.A., Elbowoods, N. D.*, 9. Wauregan, 21. W. Hartford, S., Lincoln Mem., 15.05. Wethersfield, S., 15.18. Wilton, C., Lincoln Mem., 2.46. Windham, 50.88. Winsted, "Travelers' Club," by Miss Edna Cook, *for Foy Cottage, Talladega, Ala.*, 30; Mrs. Henry Gay, 2; Mrs. F. B. Griswell, 2; Miss Mary Hinsdale, 2, *for Foy Cottage, Talladega, Ala.* Woodstock, Mrs. Henry T. Child. bbl. Goods, freight prepaid, *for Beaufort, N. C.* Yantic, Franklin Miss'y Soc., two bbls. Goods, *for Thomasville, Ga.*

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, by Mrs. Geo. Follett, Financial Secretary, $191.11.

Andover, H. M. S., 4. Higganum, L. M. U., *for Grand View, Tenn.*, 5. Naugatuck, L.A.S. and Cong. Ch., *for Thomasville, Ga.*, 40. Norfolk, W.H.M.S., 50. Norwich, Taftville, L.H. M.S., 13.20. Thompson, Ladies of C., *for Allen Normal Sch., Thomasville, Ga.*, 18.01. Trumbull, W.H.M.S., *for Thomasville, Ga.*, 25. Willimantic, L.M.S., 10. W.C.H.M.U., *for Salary of Teacher, Fort Berthold, N.D.*, 25.

ESTATES.—Hebron, Est. of Miss H. S. Lord, by Mrs. A. E. Lord, 16.75. Saybrook, Est. of Clarissa Rice, by Richard Austin Rice, Exec., 70. Wethersfield, Est. of Rev. Geo. J. Tillotson, by Geo. G. Tillotson, Adm'r, *for Tillotson Coll., Austin, Tex.*, 200. Winsted, Est. of Sophronia Catlin, by I. R. Griswold, Executor, (6,429.07, less expense, 75 cts., 6,428.32—Reserve Legacy, 3,428.32), 3,000.

Total for Conn., 5,638.76, less previously sent to the treasurer by mistake, Waterbury, Second, 658.46—4,980.30.

NEW YORK, $1,954.47.

Baiting Hollow, 4. Batavia, Mrs. F. N. Smith, bbl. Goods, freight prepaid, *for Talladega Coll.* Binghamton, Mrs. A. W. Waters, for freight on Goods, *for Elbowoods, N. D.*, 3; Plymouth C. Miss'y Soc., bbl. Goods, *for Saluda, N.C.* Bridgewater, 16. Brooklyn, Ch. of the Pilgrims, 663.09, to const. MISS ALICE G. COLTON, JOHN E. LEECH, FRANK M. BROOKS, REV. ELIJAH HORR, D.D., JAMES H. OLIPHANT, THOMAS E. STILLMAN, REV. ALBERT J. LYMAN, D.D., TRUMAN J. BACKUS, LL.D., REV. WILLIAM HAYES WARD, D.D., REV. W. W. MCLANE, D.D., REV. GEORGE E. HALL, D.D., and JOHN M. HOLCOMBE, L.M's.; South, 81.16; Puritan S., 29; B. Lincoln Benedict, 5; Mrs. Emily Baker, 2; Bethesda S., *for Girls' Ind'l Sch., Moorhead, Miss.*, 10; Clinton Av. C., Y.L. G., bbl. Goods, *for Andersonville, Ga.* Buffalo, Niagara Sq. C., two bbls Goods, *for King's Mountain, N. C.* Canaan Four Corners, 3.70. Castile, Elitsac Mfg. Co., Game Board (val. 5), *for Talladega Coll.* Columbus, 3. Corning, C., *for Stone Hall, Talladega Coll.*, 20. Elizabethtown, First, 16. Fairport, A. M. Loomis, 10. Flushing, First C. and Soc., 32.78. Gasport, "Friends," three bbls. Goods, *for Talladega Coll.* Homer, 7.43. Jamestown, Grace Chapel and Mrs. Walter Fairbanks, bbl. of Goods, *for McIntosh, Ga.* Le Roy, Mr. and Mrs. Butler Ward, *for S.A., Fisk U.*, 10; Miss Delia Phillips, 5; R. Williams, 2; Mrs. C. N. Keeney, 5, *for S.A. Fisk U.* Madison, S., 3.80. Orient, C., 13.36. Orient Point, S., *for Pleasant Hill, Tenn.*, and to const. REV. WILLIAM O. BERKMAN L.M., 35. Portchester, First, 2.81. Napoli, S., 3. New York, J. St. John, 100 *for S. A., Talladega Coll.*; F. B. Schenck, 25 *for Theo. S.A., Talladega Coll.*; Estate of William E. Dodge, *for Theo. S. A., Talladega Coll.*, 100; Mrs. Melissa P. Dodge, *for S. A., Talladega College*, 50; Clarence C. Ferris, *for Library Fund, Talladega Coll.*, 5; Broadway Tabernacle, "A Friend," 50 (25 of which *for Porto Rico*); Z. Stiles Ely, 50; Mount Hope, Christ C., Lincoln Mem., 8.15; Manhattan C., ad'l, 50 cents. Norwood, 10. Oswego Falls, First, 4.47. Riverhead, Northville C., 14.70. Sherburne, Joshua Pratt, *for Talladega Coll.*, 150. Sidney, "Friends," bbl. C., *for King's Mountain, N C.* Spencerport, Mrs. Brush, *for King's Mountain, N.C.*, 1. Tarrytown, Mrs. Elbert B. Monroe, *for Horse for Porto Rico*, 75. Wellsville, First, 40.94. White Plains, Cornelia Wing Ferris, *for S A., Skyland Inst., Blowing Rock, N. C.*, 20. Utica, Plymouth, 37; "Friends," bbl. Goods, *for King's Mountain, N. C.* Walton, First, 66.50.

——, "Friends," *for Foy Cottage, Talladega, Ala.*, 100.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, by Mrs. J. J. Pearsall, Treas., $60.08.

Brooklyn, Park C., L.H.M.S., 5. Flushing, S., 12.08. Honeoye, L. M. S., 10. Kiantone, Ladies' Aid, *for American Highlanders*, 5. New York, Broadway Tab., S.W.W., 8. Walton, W.H.M.S., 20.

NEW JERSEY, $1,219.22—of which from Estate, $1,000.00.

Belvidere, J. C. Prall, *for S. A., Talladega Coll.*, 15. Chatham, Stanley S., Lincoln Mem., 5.84. Colt's Neck, Reformed C., 4. East Orange, First C.E., *for Ballard Sch., Macon, Ga.*, 6; C.E., 1. East Orange, Emma S. Beavers, 2; Mrs. J. S. Hulskamper, 1, *for Macon, Ga.*; First C., two bbls. Goods, *for Storrs Sch., Atlanta, Ga.* Mount Holly, Mrs. Walter Robbins, 5. Newark, Belleville Av. C., 34.73. Newark, Miss Kate L. Hamilton, 3.50. Orange, Orange Valley C., 121.10. Paterson, Auburn St. C., Lincoln Mem., 6.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, by Mrs. G. A. L. Merrifield, Treas., $14.05.

Bound Brook, W.H.M.S., *for Fort Berthold, N.D.*, 10. Philadelphia, Germantown, Jr. C.E. of First C., 2. Washington, D.C., People's W. H. M. S., *for Jos. K. Brick A., I. and N. Sch., Enfield, N.C.*, 2.05.

ESTATE.—Chester, Estate of Jacob H. Cramer, by Philander B. Pierson, Exec'r, 1,000.

PENNSYLVANIA, $101.16.

Conshohocken, Lewis, Alan and Edward Lukens, *for S.A., Skyland Inst., Blowing Rock, N. C.*, 5. Halstead, Susquehanna Co., C. E. Union, by G. D. Corwin, *for S.A., Fisk U.*, 50. Harford, C., 17.28 (9 of which *for S.A., Fisk U.*). Mount Carmel, S., Lincoln Mem., 5.68. Newtown, L. L. Rose, *for S.A., Brewer Normal Sch., Greenwood, S. C.*, 6.75. Philadelphia, Germantown, First, 13.45.

WOMAN'S MISSIONARY UNION OF PENNSYLVANIA, by Mrs. David Howells, Treas., $3.00.

Guy's Mills, W.M.S., 3.

OHIO, $1,094.45—of which from Estate, $150.00.

Akron, H. B. Camp, *for DeForest Chapel, Talladega, Ala.*, 2; Mrs. A. A. Lane, 5; Thos. Rhodes, 5, *for Talladega Coll.*; West S., *for Foy Cottage, Talladega Ala.*, 5. Ashland, J. O. Jennings, 10. Austinburg, 1.50. Chagrin Falls, C., 8.28; Mr. Shaw, 1; Mr. Barrows, 50 cts., *for Talladega Coll.* Chardon, First, 12 50. Cincinnati, Walnut Hills, 30.15, to const. MRS. EDITH GARST APPLETON L. M. Cleveland, Mrs. Helen M. Cobb, *for S.A., Talladega Coll.*, 50; Chas. A. Post, *for Foy Cottage, Talladega, Ala.*, 10; Mount Zion S., 5.36; C. E., 2.14; Mr. and Mrs. A. W. Collins, 5; Denison Ave S., Lincoln Mem., 1.50; Rev J. W. Malcom, *for Talladega Coll.* 1.20; First Miss'y Assoc., bbl. Goods, freight prepaid, *for Talladega Coll.* Columbus, J. A. Jeffrey, *for DeForest Chapel, Talladega, Ala.*, 10. East Cleveland, East S., 3. Greenwich, Cong. Miss'y Soc., bbl. Goods, *for Thomasville, Ga.* Hartford, Mrs. R. F. Parsons, 1.50. Hudson, Mrs. Z. Taylor, bbl. Goods freight prepaid, *to McIntosh Ga.* Kelly's Island, 1.50. Lodi, S., box Magazines, etc., *for Talladega Coll.* Lorain, Sr. C. E., 25; Jr. C. E., 3, *for Foy Cottage, Talladega, Ala.* Mount Vernon, S., 2. North Fairfield, S., 2. Oberlin Mrs. H. P. Kennedy, bbl. Goods, *for Moorhead, Miss.* Ridgeville, Pastor of Cong. C., *for Foy Coltage, Talladega, Ala.*, 5. Rochester, 1.25. Sheffield, F. H. Gough, *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 1.50. Strongsville, First, 12. Unionville, 4.93. Wayland, S., 4.02.

——, "A Friend," *for Talladega Coll.*, 37.50.

——, "A Friend of Education," *for Foy Cottage, Talladega, Ala.*, 500.

WOMAN'S HOME MISSIONARY UNION OF OHIO, by Mrs. G. B. Brown, Treas., $147.12.

Alexis, W. W., 1. Andover, W. M. S., 5. Cleveland, First, W. H. M. S., 6; East, Prim. S., 1; Euclid Ave., C. E., 21.76; Mt. Zion, W. M. S., 5. Cincinnati, Plymouth, H. M. S., 2.05. Claridon, W. M. S., 5. Columbus, Eastwood, W.M.S., *for Tougaloo U.*, 5. Geneva, W.M.S., 10. Hudson, Jr. C. E., 1.56. Lafayette, W. M. S., 2.40; S., 1.40. Lima, W. M. S., 5. Litchfield, Jr. C. E., 1. Madison, W. M. S., 9.60. Mesopotamia, S., 2.20. Rock Creek, S., 2.25. Tallmadge, Y. L. S., 10. Toledo, Washington St. W.M.U., 30, to const. MRS. ERNEST BOURNER ALLEN L. M. Wayne, W. M. S., 3. Wellington, Prim. S., 2. Williamsfield, W. M. S., 5. Youngstown, Plymouth, W.M.S., 7.10. Zanesville, W.M.S., 2.80.

ESTATE.—Elyria, Estate of E. W. Metcalf, *for Foy Cottage, Talladega Ala.*, 150, and to const. NORMAN WIGHT METCALF and SHIRLEY SOULE SMITH L. M's.

INDIANA, $7.00.

Marion, S., Lincoln Mem., 2. Sparta, John Hawkswell, 5.

ILLINOIS, $439.45.

Ashkum, First C., 1.55. Aurora, Miss Jennie E. Davis, box Magazines, etc., *for Jos. K. Brick A., I. and N. Sch., Enfield, N.C.* Bunker Hill, C., 22.35; C. E., 2.50. Bureau, 3. Carpentersville, C., 5.60; S., 1.10; Woman's Guild, 5. Chicago, First, 49 69; Victor F. Lawson, *for DeForest Chapel, Talladega, Ala.*, 100; Wm. Dickinson, *for S. A., Talladega Coll.*, 50; Leavitt St. S. Lincoln Mem., 10 10; Green St. C. E., *for S.A., Talladega C.*, 5; Union Park, Mrs. J. C. Armstrong, *for Porto Rico*, 2; Covenant C., 14.35; F. R. Nichols, *for Ind'l Dept., Le Moyne Inst., Memphis, Tenn.*, 5.

Elmhurst, L. M. S., two bbls. Goods, *for Blowing Rock, N. C.* Galesburg, G. L. Avery, *for Blankets, for Orange Park, Fla.*, 10. Galena, Miss Alice Chamberlain, *for Girls' Ind'l Sch., Moorhead, Miss.*, 1. Garden Prairie, S., Lincoln Mem., 2.80. Geneseo, Mrs. Steele, *for De Forest Chapel, Talladega, Ala.*, 10. Highland, 8.10. Malta, S., Lincoln Mem., 2.26. Moline, "Farther Lights," *for Blowing Rock, N. C.*, 2. Oneida, C., *for Williamsburg, Ky.*, 5. Pecatonica, L. M. S., bbl. Goods, *for Blowing Rock, N. C.* St. Charles, 6.25. Sheffield, Prayer Meeting Collection, 5.30; Mrs. Mary P. Wilson, 10, *for DeForest Chapel, Talladega, Ala.*; Geo. W. Boyden, 5; B. F. Dewey, 5, *for DeForest Chapel, Talladega, Ala.* Stillman Valley, Cong. Soc., two bbls. Goods, *for Blowing Rock, N. C.* Wheaton "Friends," *for Orange Park, Fla.*, 20. Woodstock, Earl Young, *for S. A., Marion, Ala.*, 8.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., $81.50.

Chicago, South Chicago, W.M.S., 5; Douglass Park, W.M.S., 1. Dundee, W.M.S., 3. Moline, First, "Farther Lights," *for S. A., Skyland Inst., Blowing Rock, N. C.*, 5. Oak Park, Second W.M.S., *for S. A., Pleasant Hill, Tenn.*, 9. Rockford, Second W.M.S., 33.50. Undesignated, 25.

MICHIGAN, $1,190.42—of which from Estates, $768.70.

Ann Arbor, First, 62.16. Bancroft, 8 57. Calumet, First, 66.40. Detroit, First, Woman's Assoc., *for Foy Cottage, Talladega, Ala.*, 25; First C., two bbls. Goods, *for Athens, Ala.*; Woodward Ave., Ladies' Union, bbl. Goods, *for Greenwood, S. C.* Dowagiac, First, 11.65. Eaton Rapids, First S., 1 55. Fayette, 5. Frankfort, W. H. M. U., *for Beach Inst., Savannah, Ga.*, 5. Garden, 5. Grand Ledge, Josiah P. Taylor, 2. Laignsburg, First, 2.50. Lansing, Plymouth, 96.22. Portland, First, 8.70. Romeo, Miss E. B. Dickinson, *for Foy Cottage, Talladega, Ala.*, 100. Union City, Hattie Welles, *for S. A., Washburn Sem., Beaufort, N. C.*, 1. Van's Harbor, Outstation, 2. Vermontville, Orlin P. Fay, 5. Webster, 1.10.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, by Mrs. E. F. Grabill, Treas., $12.78.

Greenville, S., Lincoln Mem., 8.42, (4.21 of which *for S. A. Moorhead, Miss.*, and 4.21 *for S. A., Pleasant Hill, Tenn.*). Pontiac, Woman's Miss'y Club, 4.36.

ESTATES.—Ann Arbor, Estate of Dr. C. L. Ford, by Bryant Walker, Adm'r, 10. Hudson, Estate of Eliza M. Phillips, (500, less expenses, 50 cents), 499.50. Niles, Estate of Dr. James Lewis, 169.20.

IOWA, $2,587.29.

Allison, Jr. C. E., bbl. Goods, *for Saluda, N. C.* Alton, First, 2. Buffalo Center, Ch. and Pastor, 8.72; S., Lincoln Mem., 81 cts. Cedar Falls, Roger Leavitt, *for DeForest Chapel,*

Talladega, Ala., 50 cents. Central City, S., Lincoln Mem., 7. Clinton, First, 13.75. Creston, W.M.S., 5. Des Moines, Dr. Chas. W. Eaton, 5; Mrs. W. W. Wheeler, 5; Miss Hyde, 1, *for DeForest Chapel, Talladega, Ala.*; Mrs. A. W. Cowles, *for Girls' Ind'l Sch., Moorhead, Miss.*, 1.25. Garner, Mrs. H. Fred Wellemeyer, 20 cts. Genoa Bluffs, 3. Humboldt, First L.M.S., bbl. Goods, *for Talladega Coll.*; Ladies of Unitarian and College Chs., two bbls. Goods and box Goods, freight prepaid, *for Talladega Coll.* Ionia, C., 12.46; C.E., 54 cts. Iowa City, Job T. Turner, *for DeForest Chapel, Talladega, Ala.*, 5. Mitchellville, M. L. Brandt, 5. Muscatine, Mrs. M. L. Dennison, *for DeForest Chapel, Talladega, Ala.*, 25. Muscatine C., 21; J. A. Robbins, 10; Mrs. Kirby, 5; W. F. Johnson, 4; G. B. Jackson, 2; Mrs. McQuestin, 1, *for DeForest Chapel, Talladega, Ala.* Nevada, J. A. Fitchpatrick, *for Talladega. Coll.*, 5. Nevinsville, Miss'y Soc., box Goods, *for Savannah, Ga.* Newton, Miss Gulielma Zollinger, *for Girls' Ind'l Sch., Moorhead, Miss.*, 5. Ottumwa, First S., Lincoln Mem., 3.26. Red Oak, E. M. Carey, 20; Paul Ciark, 5, *for DeForest Chapel, Talladega, Ala.* Red Oak, Rev. G. L. Smith, 5; Jenkin Hughes, 5; E. E. Hughes, 75 cents; Ed. Jones, 50 cts, *for Talladega Coll.* Shenandoah, Miss'y Soc., bbl. Goods, *for Savannah, Ga.* Victor, 21.35. Waterloo, Rev. M. K. Cross, deceased, 1,000; J. H. Leavitt, *for S.A., Talladega, Coll.*, 162.50. Waterloo, C., 51; John H. Leavitt, 666.67; Mr. Johnson, 333.32, *for Foy Cottage, Talladega, Ala.*; C., *for Talladega Coll.*, 17.25; Mrs. H. S. Clark, 5. Waverly, First, 12.05. Webster City, First C. E., *for S. A., Talladega Coll.*, and to const. Miss FLORENCE BAXTER L. M., 30; S., Lincoln Mem., 11. Winthrop, 25.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Martha D. Stone, Treas., $57.40.

Anita, W.M.S., *for S. A., Fisk U.*, 20. Cedar Rapids, W.M.S., 6.27. Central City, W.M.S., 2.50. Des Moines, Plymouth W.M.S., 3.51. Eldora, S., 1.55. McGregor, W. M. S., 6.70. Montour, W.M.S., *for Pleasant Hill, Tenn.*, 5. Ottumwa, W.M.S., 6.87. Woodbine, W.M.S., 5.

WISCONSIN, $690.89.

Dartford, 5.83. Elkhorn, 40. Hammond, S., Lincoln Mem., 3.35. Hartland, Miss Louise Campbell, *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 1. Madison, First S., *for Cassedy Sch., Talladega Ala.*, 20. Milwaukee, Grand Ave., 40.08. North Greenfield, Mrs. S. C. Whittemore, *for American Highlanders*. 5.00. Racine, S., Lincoln Mem., 7. Rio, C. and S., Lincoln Mem., 8.76. Token Creek, W.M.S., *for Cassedy Sch., Talladega Ala.*, 5. Wyocena, S., Lincoln Mem., 2.23.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. L. E. Smith, Treas., $57.64.

Beloit, Second, *for Schp., Fisk U.*, 50. Eau Claire, 4.25. Sun Prairie, 3.39.

MINNESOTA, $217.41.

Graceville, S., 4.45. Litchfield, "Friends," bbl. Goods, *for Meridian, Miss.* Minneapolis, "Rodelmer," 1.50. Morris, 8.50. Northfield, Huntington S. Class, *for S. A., Fisk U.*, 7. Plainview, 7.50. Rochester, Mrs. R. C. Stillman, for freight on Goods, *for Elbowoods N. D.*, 50 cents. St. Charles, 3. St. Paul, Pacific C., 9.01; South Park S., *for Savannah, Ga.*, 5. Sherburne, W.M.S., bbl. and box Goods, *for Marion, Ala.* Zumbrota, 6.54.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, by Mrs. A. W. Norton, Treas., ($169.41, less expenses, 5.00), $164.41.

Austin, 13.30. Ada, S., 3.37. Duluth, Pilgrim S., 5. Fair Oaks, 2.50. Glyndon, 10. Hancock, 5. Minneapolis, Park Ave., 8.15; Plymouth, 35; Pilgrim, 2; First, 12; Lyndale, S., 14.05. Northfield, Carleton College, *for Fisk U.*, 44.04. St. Paul, Pacific C. E., 5; Park, 10.

MISSOURI, $1,167.14.

Amity, 7. Cameron, C., Lincoln Mem., 12.30. Kansas City, Clyde C.E., 5. Pleasant Hill, Geo. M. Kellogg, *for Porto Rico*, 1,000. Sedalia, First, 12.55; Second, 3.10. St. Louis, First, 118.00, (90 of which to const. MRS. N. O'B. JACKSON, E. B. PRYOR and A. E. COOK L.M's); Olive Branch C., 8.20.

KANSAS, $31.10.

Athol, 5. Clay Center, Clarence Eastman Mem., C., 3. Lawrence, Mrs. Simpson, 2; Fred Smithmeyer, 1, *for Talladega Coll.* Manhattan, Mrs. Mary T. Robinson, *for Mobile, Ala.*, 5. Paola, 15.10. Parsons, "Friends," box Rugs and Quilts, *for Meridian, Miss.* Sedgwick, E. G. Topping, Chandelier, freight prepaid, *to McIntosh, Ga.*

NEBRASKA, $175.45.

Aurora, 18.17. Clay Center, 23.50. Cortland, S., Lincoln Mem., 5. Dodge, 1.85. Genoa, S., 5. Indianola, 6.79. Lincoln, Vine St. C., 19.45. Nehawka, B. Wolph, 5. Norfolk, First C. E., 15, *for Foy Cottage, Talladega, Ala.* Omaha, George Marples, 10; C. W. Galloway, 5; Miss S. R. Davis, 3; R. C. Hoyt, 2, *for Talladega Coll.* Santee, Pilgrim C., Lincoln Mem., 12.79. Stanton, C., Lincoln Mem., 1.65. Thedford, C., 4.50. Upland, 5.10. Weeping Water, 28.55. Wisner, L. M. S., 3.10.

NORTH DAKOTA, $25.03.

Elbowoods Miss Jessie McKenzie, *for S.A., Elbowoods, N. D.*, 5. C., Lincoln Mem., 4. Independent C., 3.59. Ft. Berthold, C., Lincoln Mem., 6.

WOMAN'S HOME MISSIONARY UNION OF NO. DAKOTA, by Mrs. J. M. Fisher, Treas., $6.44.

Oriska, "Helping Hands," 1.44. Dwight, Ladies' Aid Soc., 5.

SOUTH DAKOTA, $54.29.

Aberdeen, Plymouth C., 3. Dover, 2.06. Faulkton, S. and Birthday Box, Lincoln Mem., 8. Little Eagle, Grand River C., 3; Little Oak Creek C., 3. Mitchell, W. M. S., *for Marion, Ala.*, 4. Rosebud, Burrell Ch., *for Rosebud, S. D.*, 1.

WOMAN'S HOME MISSIONARY UNION OF SOUTH DAKOTA, by Mrs. John P. Clickner, Treas., $30.23.

Academy, W.M.S., *for Porto Rico*, 2.50. Alcester, W.M.S., *for S. A., Santee, Neb.*, 3.12. Canova, W.M.S., *for S. A., Santee, Neb.*, 2. Elk Point, W.M.S., *for S.A., Santee, Neb.*, 3.75. Elk Point, C. E., *for Indian Student*, 1.11. Sioux Falls, W.M.S., *for S. A., Santee, Neb.*, 5. Tyndale, W.M.S., *for S. A., Santee, Neb.*, 3.75. Tyndale, Jr. C. E., *for Chinese in Cal.*, 2. Vermillion, W.M.S., *for S. A., Santee, Neb.*, 2.75. Wakonda, W.M.S., *for Porto Rico*, 1.25. Winfred, L.A.S., *for S. A., Santee, Neb.*, 3.

UTAH, $35.00.

Salt Lake City, "Friends," *for S. A., Talladega Coll.*, 25; First W.M.S., *for Books, for Dorchester Acad., McIntosh, Ga.*, 10.

COLORADO, $8.61.

Whitewater, S., 4.61. Crested Butte, Union C., 4.

CALIFORNIA, $785.82.

Bakersfield, 3. Cloverdale, S., 2.50. Escondido, C. and S., Lincoln Mem., 20. Pacific Grove, Mrs. Flora B. Philbrick, *for S. A., Straight U.*, 5. Pasadena, First, Lincoln Mem., 9.57. Redlands, First, "A Member," 400. San Francisco, Receipts of the California Chinese Mission (see items below), 297.50. Santa Barbara, 12.75.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA, by Mrs. T. A. Barnes, Treas., $35.50.

W. H. M. U., *for Work among the Freedmen* (part being from Lincoln Day Collections in S.S.), 35.50.

OREGON, $53.94.

Astoria, First C., 32.94 (30 of which to const. MRS. JOSEPHINE CAMPBELL L. M.). Portland, Hassalo St. S., Lincoln Mem., 10. Salem, First, 10.

WASHINGTON, $57.72.

Dayton, 4.85. Seattle, Edgewater C., 3.25. Tacoma, First C., 18.76; D. S. Johnston, 20. First S., 10.86.

DISTRICT OF COLUMBIA, $27.60.

Washington, First C. E., *for Pleasant Hill Acad., Tenn.*, 25. People's C., W. M. S., *for S.A., Jos. K. Brick A., I. and N. Sch., Enfield, N.C.*, 2.

MARYLAND—ESTATE, $63.40.

Baltimore, Est. of Mary R. Hawley, 63.40.

KENTUCKY, $13.20.

Berea, First, 1.10. Lexington, C., 5.10; Chandler Normal Sch., 7, Lincoln Mem.

NORTH CAROLINA, $52.36.

Beaufort, C., Lincoln Mem., 4. Cedar Cliff, S., Lincoln Mem., 1.05. Enfield, "Friends," Jos. K. Brick Sch., *for Trav'g Expenses, etc.*, 24.40; Chapel Collection, 1.56. Fayetteville, Stewart and Vander Churches, Lincoln Mem., 2.50. High Point, C., Lincoln Mem., 4.75. Pekin, C., Lincoln Mem., 2.60. Moore, S., Lincoln Mem., 3. Wilmington, Gregory Inst., Lincoln Mem., 8. Winnsboro, 50 cts.

TENNESSEE, $13.00.

Chattanooga, Mr. and Mrs. J. F. Loomis, five Oak Study Tables, *for Foy Cottage, Talladega, Ala.* Goodlettsville, 1. La Follette, C., 3; College Hill, 2, Lincoln Mem. Memphis, LeMoyne Alumni, *for LeMoyne Inst.*, 7.

GEORGIA, $10.69.

Athens, S., Lincoln Mem., 3.69. Augusta, First, 5. McIntosh, Fred W. Foster, *for Wagon, for McIntosh, Ga.*, 1. Savannah, "Beach Inst., *for S A.*, 5. Wadley, First C., Lincoln Mem., 1.

Total for Georgia, 15.69, less previously sent to the treasurer by mistake, Macon, C.E., 5.60 —10.09.

ALABAMA, $139.81.

Anniston, L. J. Green, *for Foy Cottage, Talladega, Ala.*, 2.50. Cotton Valley, Pine Grove S., Lincoln Mem., 2. Joppa, C. E. Soc. and S., *for Joppa, Ala.*, 4.54. Marion, C., Lincoln Mem., 5.70. Marion, Miss Mary D. Hyde, *for Foy Cottage, Talladega, Ala.*, 2. Montgomery, Lincoln Mem., 4.32. Talladega, Mrs. M. A. Downs, 25; Dr. R. Johnson, 22; Willis Terry, 75 cts.; Miss E. Bloodgood, 5, *for Foy Cottage, Talladega, Ala.*; M. H. Williams, 5; Wm. J. Turrentine, 5, *for College Enlargement, Talladega, Ala.* Thompson, Joseph Strickland, *for Foy Cottage, Talladega, Ala.*, 50. Tuskegee, Rev. E. J. Penny, *for Talladega Coll.*, 1. Welona, Mamie Rivera, *for College Enlargement, Talladega, Ala.*, 5.

MISSISSIPPI, $6.50.

Moorhead, Miss F. A. Gardner, 1.50; Miss S. J. Lime, 4; "A Friend," 1, *for Girls' Ind'l Sch., Moorhead, Miss.*

LOUISIANA, $29.78.

New Orleans, Central, Lincoln Mem., 10; University C., 7.97; School Rooms, 6.27, Lincoln Mem.; Daniel Hand Sch., Lincoln Mem., 5.54.

TEXAS, $2.01.

Goliad, C., Lincoln Mem., 2.01.

FLORIDA, $77.66.

Daytona, 31.66. De Land, M. R. Warriner, *for American Highlanders*, 25. Martin, Fessenden Acad., Lincoln Mem., 14; Mrs. M. H. Childress, 5; Aletha Howard, 2, *for Indust'l Building, Martin, Fla.*

TUITION, $6,080.10.

Cappahosic, Va., 102.25. Lexington, Ky., 204.99. Williamsburg, Ky., 93.35; Public Fund, 91.63. Beaufort, N. C., 47.60. Blowing Rock, N.C., 32.57. Enfield, N.C., 51.50. Hillsboro, N. C., 21.50. King's Mountain, N. C., 38.50. Saluda, N. C., 25.81. Troy, N. C., 1. Whittier, N. C., Public Fund, 17.55. Wilmington, N. C., 285.90. Charleston, S. C., 307.70. Greenwood, S.C., 119 80. Grand View, Tenn., 24.50; Public Fund, 80. Jonesboro, Tenn., 75 cents; Public Fund, 40. Knoxville Tenn., 52.75. Memphis, Tenn., 504.30. Nashville, Tenn., 668.73. Pleasant Hill, Tenn., 62.85. Albany, Ga., 95. Andersonville, Ga., 19.45. Atlanta, Ga., 186 25. Macon, Ga., 324.42. McIntosh, Ga., 99.61. Marietta, Ga., 4. Marshallville, Ga., 5; Public Fund, 50. Savannah, Ga., 152.80. Thomasville, Ga., 104.73. Athens, Ala., 37.60. Cotton Valley, Ala., 4.69. Joppa, Ala., 10.26. Marion, Ala., 95. Mobile, Ala., 177.50. Talladega, Ala., 564.65. Meridian, Miss., 96.09. Moorhead, Miss., 28.25. Tougaloo, Miss., 192.53. Helena, Ark., 80. New Orleans, La., 634.95. Austin, Texas, 96.34. Orange Park, Fla., 102.50. Santurce, Porto Rico, 42.95.

SUMMARY FOR MARCH, 1902.

Donations	$16,504.49
Estates	6,929.98
	$23,434.47
Tuition	6,080.10
Total	$29,514.57

SUMMARY.

From Oct. 1st, 1901, to March 31st, 1902.

Donations	$92,250.47
Estates	37,386.74
	$129,637.21
Tuition	28,639.19
Total	$158,276.40

RESERVE LEGACY ACCOUNT.

From Oct. 1, 1901, to March 31, 1902... $15,556.05

FOR THE AMERICAN MISSIONARY.

Subscriptions for March.....	$52.60
Previously acknowledged....	189.86
	$242.46

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Jan. 15th, to Feb. 20th, 1902, William Johnstone, Treas., $297.50.

FROM LOCAL MISSIONS, $104.60:

Berkeley, Chinese M.O., 4. Fresno, Chinese M.O., 2.50; Japanese M.O., 4.05. Los Angeles, Chinese M. O., 7; Japanese M. O., 10. Marysville, Chinese M. O., 7; Special for Book, etc., 13.60. Oroville, Chinese M.O., 2.75. Pasadena, Chinese M.O., 1.70. Riverside, Chinese M.O., 4.45. Sacramento, Chinese M. O., 5; Ann'y Offs., 10.15. San Bernardino, Chinese M.O., 6. San Diego, Chinese M.O., 1.05. San Francisco, Central, Chinese M.O., 5.40; Annual Mem's, 2. San Francisco, Branch Assoc., 12.50. Santa Barbara, Chinese M.O., 2.45. Santa Cruz, Chinese M.O., 2.50. Ventura, Chinese M.O., 50 cts.

FROM CHURCHES, $32.90:

Santa Rosa, C., 2. Pasadena, *for Japanese Mission in Los Angeles*, 10. Pomona, S., 15. Kenwood, C., 5.90.

INDIVIDUAL GIFTS, $10.00:

Rev. E. D. Hall, 5; Rev. C. S. Nash, 5.

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Bangor, Me., Central C., 5. Dryden, Mary M. Briggs, M.D., 25.

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